CATHOLIC · ACTION ·

Vol. XXIII, No. 2 FEBRUARY, 1941

Benediction Delivered by Monsignor Ready At Inaugural of President Roosevelt

"IN THE name of the Father, and of the Son, and of the Holy Ghost.

"ALMIGHTY God, Supreme Sovereign of all men, in this historic hour regard mercifully the citizens of this nation. Renew in us a loyal trust in Thee and a zealous devotion to Thy glory. Grant us the grace to keep Thy Commandments and thus to merit always the favor of Thy bountiful providence.

"SANCTIFY the solemn pledges made by the President and the Vice President of the United States in accepting the high offices entrusted to them, and let Thy blessings be always upon them, the Congress, the Judiciary and all who bear the grave responsibilities of government in this fateful hour.

"FERVENTLY, we beseech Thee, O God, to give wisdom and courage to him whom we have chosen the Chief Executive of the Republic, our President. As a loving Father, guide and protect him. Inspire him to persevere in promoting justice and in hating iniquity. Deign mercifully to reward his strivings and desires for peace and in the hour of trial grant him the strength and consolation of a united people.

"BLESS forever, O Lord, our country. Keep it in righteousness and prosperity. Restore among men the spirit of good-will and mercifully grant that by justice and charity Thy peace may return to all the world. Through Jesus Christ our Lord, Amen."

—Text of Benediction delivered by Right Reverend Monsignor Michael J. Ready, General Secretary of the National Catholic Welfare Conference, on January 20, 1941, at the closing of the Inaugural Ceremonies of Franklin D. Roosevelt as President of the United States.

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIII, No. 2 — February, 1941

OUR COMMON CATHOLIC INTERESTS

Bishop Gannon's Catholic Press Month Message

SINCE the inauguration of an annual Catholic Press Month by the Archbishops and Bishops of the N. C. W. C. Administrative Board in 1921, successive Episcopal Chairmen of the N. C. W. C. Press Department have given special messages each year to Catholic editors and to our people generally, counseling them concerning the particular problems facing the Catholic press at the time and suggesting appropriate action in work on its behalf. CATHOLIC ACTION *is priviliged this year to present the message of the Most Rev. John Mark Gannon, Bishop of Erie and present Episcopal Chairman of the N. C. W. C. Press Department. No one can read this message and fail to be deeply moved and exalted by the manner in which Bishop Gannon sets forth the apostolate of the press today. The full text follows:*

MOMENTOUS events are gripping the human race in these modern days. Startling and shocking ideas and plans about nations and men come cascading upon our American peaceful ways of living, like those deadly bombs which, when they burst, so shock us with their immorality and ferociousness, we sometimes lose our Christian composure and single-mindedness, and join in the general melee of bitter politics and national hates and partisanship.

My counsel to Catholic editors in this embittered and hectic atmosphere is to keep your feet firmly planted on the ground and think with cool heads. You represent the Catholic Church first, last, and all the time. Let the candle of your Holy Faith and Practice constantly burn on your desk, so that its light may show through all your words and thoughts.

Leadership of Pope Pius XII Cited As Perfect Guide

Fortunate, indeed, are you beyond all measure of gratitude in having a leader in the person of the Supreme Pontiff of the Church, who sets the perfect example for the editor to follow.

The peoples of the exhausted and distracted continent of Europe sit in darkness. But the Ancient Lights of Catholic Europe are focused upon the venerable personality of the Holy Father, who speaks calmly and clearly, hoping to restore the Christian foundation of the races now imperiled or largely destroyed.

Uphold his hands in this gigantic task. Observe his restraint, particularly on political and national questions. There is a point at which, if you go farther, you are wasting your fire and only adding to the confusion which now paralyzes so many well-meaning efforts.

Notes Pope's Restraint In Political and National Matters

Permit me to recall to your minds some facts which may serve you in shaping your attitudes on certain baffling questions of the hour.

First: You are free to write and report, with no restraint other than your conscience and honor. Our American Government protects you in this right. Your confreres in no other government of the earth enjoy like rights and protection. You should therefore glory in the fact your government is a sovereignty, having the capacity to arrange its defenses to guarantee to its citizens the beneficent liberties under which we live. We Catholics have always been proud of our record

of loyalty and support of the President and Congress of the United States, under whatsoever difficult circumstances they may find themselves placed. Catholic editors should emphasize the Americanism and patriotism of our Catholic citizens, and, once an issue is settled by legislation, our unqualified loyalty and support of American law and order, and of those officials in Washington duly elected and sworn to guard our nation.

Freedom to Defend Rights of Church U. S. Editor's Privilege

Second: American editors enjoy the freedom to defend the Church and its rights, not only in the United States, where we enjoy that freedom in its fullness, but to defend the Church in every nation of the world where the freedom and rights of the Church have been so foully violated. The restoration, even in part, of the rights of the Catholic Church in Mexico, in France, in Spain, is due, in no small measure, to the Catholic editors of America. In the restoration of moral and religious training in our American educational system, the American editors are on the threshold of an imposing victory.

As American citizens we should be deeply concerned about the security and permanency of our government. In the United States, the Church and State are separate, each being a perfect society in its own field. Under this system, the Church has prospered.

Third: Above all, we Catholic editors should keep our minds fixed on the fact that our field is the Catholic Church and Holy Religion. It is, therefore, becoming that we avoid the field of politics or attempts to enlighten statesmen on distinctly civic matters. Wheresoever statesmen invade the field of religion or morality by unholy legislation, we must be alert in driving them out and jarring them into a sense of decency and justice.

"Let the dead bury their dead." The statesmen of Europe have made a mess of trying to lead their people without God. It is a well-known fact that, prior to the war, a Christian Chancery was a rarity in all the world. The Holy See stood out as almost the sole defender of God's way of life and government.

When men and governments abandon God, it is but logical they will collapse in ruin and misery. The war is totally the handiwork of civil governments. The Church is free of guilt. Our desire should be not only to keep war out of America, or to keep America out of the war, but rather to keep the war and politics out of the American Catholic Press.

War Propaganda and Politics No Concern Of Catholic Press

The Church takes no sides in wars between foreign governments. Why should we? Since I was a boy in college, the argument that ran through all Christian apologetics was that the Reformation brought enlightenment and progress to nations, while Catholicism kept them in darkness and ignorance. Germany and England, two examples of essentially Reformation governments, were held up as the most enlightened and progressive nations of the earth, while other more humble nations were ridiculed as unfortunate victims of an outmoded Church and Faith. Well! Look at these enlightened and progressive nations today locked in deadly combat, each professing to destroy the other as the Apocalyptic beast of the earth. Even the lowly Bedouin can well say that they need a little less of enlightenment and progress and a little more of the grace of God.

The future lies in so thick a mist that even wise and bold men scarcely see the outlines.

However, we of the family of God must never despair. Our vision should be one of rosy and radiant hope. All the warring races of men are pointing toward God by the hard way of adversity. They will ultimately pour down the aisles of our cathedrals with their prayer of contrition, their cry of the prodigal son. We Bishops, Priests and Editors must be sure we are on duty in the sanctuary, unspotted by the politics and base passions of the world, radiant in the robes of the Risen Nazarene, warm in the holy oil of our Sacramental Orders.

Let the Catholic editors of America adhere closely to their task. They should never forget, in an historical crisis, the Holy Mission of the Catholic Church, its defense, its endurance, and its responsibility. They must never be distracted by the noise of war, or the formulas of politicians. You editors represent the Bishops of America, who are consecrated to the labors of Christ. You have built the Catholic Press of America into a most powerful instrument for the expression and defense of Catholic thought. As the Catholic Press of Europe is blacked out, you are given by Providence the sacred responsibility of carrying the Light of Faith through this dark period.

U. S. Bishops' Interest In Catholic Press Unprecedented

The Bishops of America hold you in great respect, for their thought and objectives have flooded your columns each week, permeating into parochial administration and home management, with the apparent result that the whole Catholic Church structure has been strengthened and made dynamic. . . .

Seventy-nine Ordinaries of the United States have diocesan newspapers, an unprecedented fact in Church History. For your inspiration, search the Encyclicals of Leo XIII and Pius XI. Therein you will find the new order of the world, once the Dove of Peace descends, as charted by the Holy Ghost. The entire Church looks to you to maintain a Christian attitude on all questions affecting Church and State, to remain above the mire of politics, to be the mouthpiece of Christ, the Redeemer of fallen and warring men.

Bishops, Clergy and Laity Emphasize Need of Catholic Press

Excerpts from statements supplied the Catholic press through the N. C. W. C. News Service in view of annual observance of Catholic Press Month present the points of view of Bishops, clergy and laity on various aspects of the apostolate of the press and its importance to the Church and the nation. From numerous statements we quote the following by:

Archbishop Glennon of St. Louis:

"The mission of the Catholic newspaper is an important one, so important that the Sovereign Pontiffs regard it as a necessary agent in the development of Catholic life. It has, for instance, in its every issue to proclaim and explain the teachings and practices of the Catholic Church—thus to aid and supplement the accredited preachers of the Gospel of Christ. . . .

"While defending the faith from unjust criticism, from unreasoning prejudice, it should also aid in bringing the truths of the faith to the many who, although not Catholics, are earnestly groping towards the light—anxious to learn what Christ really taught and where these teachings may be found. . . .

"Finally, it is the high mission of the Catholic Press to make better known that splendid body of Catholic literature that has filled the libraries of the world and still continues to appear from the pens of famous Catholic authors."

Archbishop Mitty of San Francisco:

"The habit of reading the news of the Church keeps alive in the mind the realization of our common brotherhood in Christ with Catholics all over the world. By the example of their heroism in carrying on the mission of the Church we are encouraged to take advantage of the spiritual opportunities in our own way of life.

"The Catholic Press is an important aid to the preservation of the Faith. In times as perilous as ours no parents zealous to keep and to hand on the Catholic tradition would presume to neglect the reading of the Catholic paper provided by their spiritual shepherds. Serviced as they are by the National Catholic Welfare Conference News Service and containing the important local religious news, diocesan newspapers keep in the home a constant reminder of the Church in action. These diocesan papers, covering practically every diocese from Portland in Maine to San Diego, and from Seattle to Key West, furnish news of the Church in all its various activities in all parts of the world, and present fundamental principles of Christian faith and morality.

"Ignorance of the Christian philosophy of life may be culpable at a time of many false prophets and of much misleading propaganda. To be ignorant of the news reported in the Catholic Press is to be out of touch with the Church. A continuous neglect of knowledge of the Church's activities may and often does lead to the loss of the Catholic tradition in Catholic families."

Bishop Muench of Fargo, N. Dak.:

"We need the Catholic Press to keep our minds on the right path of truth. All too easily may it happen that our minds may be deflected, perhaps even without our being conscious of it, by the currents of the sensual, materialistic, and worldly opinions of the day. We need the Catholic Press to keep ourselves well informed with regard to such truths of our Catholic Faith as require application to the special problems of moral conduct in this modern day. The field of morality has been invaded by pagan thinkers and writers who seem to take great delight in demolishing Christian standards of moral conduct. We need the Catholic Press to keep our contacts with the spirit and traditions of Catholicism, with important events in the life of Holy Mother Church and with the minds of Catholic leaders in fields of Catholic Action. We need the Catholic Press for the preservation of our homes. This has become more imperative than ever before because of the widespread challenge to Christian living in the homes of our land.

"But if we need the Catholic Press, the Catholic Press needs us too. It needs our support, moral and financial. . . . Let us bring financial support to our Catholic Press by subscribing to one or the other Catholic paper or magazine. The cost, after all, is small when related to the great gain, not only for a better Catholic Press, but also for the preservation of our Faith."

Monsignor Wynhoven, President, Catholic Press Association:

"We in America should realize by now, and especially in these uncertain and precarious days, that we can no longer depend on the building of magnificent churches and richly-appointed schools if the Catholic Church is to remain a beneficial influence and telling force in the land. . . .

"There are four million Catholics constantly growing religiously indifferent and slowly falling away. . . . But every thinking and sincere Catholic will agree that something must be done, that we cannot go on solely centering our efforts and sacrifices on saving the saved. The masses in distress must be rescued. There can be no disagreement as to the premise that: practically the only, the cheapest and most efficacious means at our command right now is the Catholic Press. A good Catholic paper or magazine regularly entering the homes of those in danger will at least keep them religion-conscious, afford them the antidote for the poison incessantly absorbed.

The Rev. John E. Prendergast, Pastor, St. James Church, Boston:

"All ages, people from early childhood to old age, read the newspapers in this country. The newspapers play a very important role in our daily lives. They keep us informed on what is going on in all parts of the world, they keep us educated on world conditions and on many other subjects. During these critical times we all watch the newspapers for information. . . .

"The people need to know the truth to counteract the enemies of religion who are putting literature at your back doors, who are having individuals ring your front door bell to interest you in reading these untruths, and who, failing, put them in your automobiles. These enemies must be brought right out into the open. They, in the majority of instances, are teaching paganism and agnosticism. Some magazines are teaching paganism. The reason the world is in the condition it is today is that men and women are swallowing these teachings.

"The Catholic Press keeps us on guard against those who would paganize the world, on guard against those whose main objective is to destroy the Church of Christ and stamp Christianity out of our lives. Think over the papers you are supporting today and then check on how many Catholic papers you support or read during the year."

The Rev. A. B. Plunkett, Managing Editor, *The Canadian Freeman:*

"No doubt a Catholic paper does not speak always of religion, but it will always speak religiously about everything. Just as the beautiful stained glass windows of a church lend the shades of their beautiful colors to the rays of the sun passing through them, so also current events passing through the columns of the Catholic paper are enhanced and attuned with truly Catholic color and atmosphere.

"Its readers are given everyday events in a Catholic setting, with the Catholic attitude, and Catholic events in a truly Catholic fashion. This is how the Catholic Press can do and is doing so much good fortifying in the practice of virtue, uplifting morals, flaying vice and encouraging the human heart to resist evil. Those are the results and the value offered you. . . .

"The Apostolate of the Catholic Press is very meritorious and absolutely indispensable in our days when the press displays such a power in forming public sentiment and opinion. So my last word will be, *be a subscriber, above all a reader, of a Catholic paper.* You appreciate things more when you make them your own, when you pay out your good money for them. Surely here is an investment on which you will realize more than a hundred-fold. Give your paper or lend it to your friends and neighbors who cannot afford to subscribe themselves. Recommend it, talk about it, patronize its advertisers. If honestly you do not prefer it to what you are already getting, leave it. But if it is as good or better, get it and tell the world about it and tell the shop that you saw their ad in the Catholic paper.

"In a word, make the cause of the Catholic Press your cause. The more you are interested in it, the more valuable your support. Frankly, how can you afford not to be interested in it, in an interest which is so intimately tied up with your own, which is your own? The more widespread the support, the more we of the press will be in a position to fulfill the glorious mission which is ours, to enlighten Christian minds and strengthen human hearts."

The Knights of Columbus *News:*

"Regular readers of Catholic newspapers are frequently astonished to find a great number of stories of international and national importance, as well as deep religious significance, which do not find their way into columns of the daily press. Catholic interpretations of world-wide and continental social problems, causes and cures of war, major religious events and true pictures of the lives and hardships of Catholics in other countries, are all facts which the thinking Catholic should have readily at hand.

"In some cases, city editors do not consider these items as news for a nonsectarian publication. Consequently, the Catholic who would be well informed must procure such facts from our diocesan newspapers. It is their pleasant duty to give us the real 'meat' of the news."

(The Knights of Columbus *News,* designating as a "major project of the Order" work for the Catholic Press during Catholic Press Month, presented to members several practical plans for subscription campaigns to be carried on by local councils and observed that exhibitions of newspapers, magazines, pamphlets and books in council homes, essay and oratorical contests for youths on the Catholic Press, and council speakers on Catholic literature, have contributed mightily toward furthering the apostolate of the press.)

Mrs. J. W. McCollum, President, National Council of Catholic Women:

"Will you not consider, prayerfully and earnestly, the responsibility which rests upon every organization of Catholic women to further the success of the Catholic Press in this country? Subscribe for, contribute to and read your diocesan paper; share it with others; place it in libraries, and make it a part of your organization program to promote the spread of Catholic papers and magazines. This may mean a subscription campaign within your parish; it may mean sacrifice of time, energy and money, but no effort will be too great when we realize that our Holy Father said: 'Anything which you will do for the good press, I will consider having been done for me personally. The good press is very close to my heart, and I expect much from it.' "

Wilbert J. O'Neill, President, National Council of Catholic Men

"Granting that a truly Catholic tone and standards in our daily papers would be ideal, I think the only presently acceptable objective for Catholic Press Month is a Catholic weekly in every major center of population, not trying to function as if it were a daily newspaper, but screening out trash and publishing and reviewing important news. They must be courageous and trenchant, never letting advertising considerations affect editorial policy. I know that the difficulties are great, but nevertheless I think that, as in the work of lay action, too many postpone all effort—because they lack the vision to see the work to be done and its enormous importance in forming public opinion and influencing the tone of the secular press. The world is now in flames and, like a prairie fire, flames threaten the harvest of souls ripe for the gathering. Are temerity and blindness, or shortsighted and selfish indifference, leading us, though from different motives, to imitate Nero's fiddling?"

The Notre Dame Religious *Bulletin*:

"Gentleness, holiness, the art of persuasion, preaching in season and out—these were the weapons of St. Francis de Sales, patron of the Catholic Press. Above all, the love of God—of God in Himself and of God existing by grace in the hearts of men, and recognized there by the eyes of faith. . . . Had his tongue not been dipped in the sweetness of Christ, how many millions of French and Swiss descendants since Francis' time had never been born into the consolation of Our Lord's true Faith! . . .

"What a quasi-infinite responsibility rests on the Catholic Press of this country! What need our diocesan weeklies, our pamphlets and magazines have of the intercession of Francis de Sales! How they should seek after his spirit! . . .

"St. Francis must be busy in heaven interceding for America's Catholic Press. Diocesan weeklies the country over are becoming more widely read because they are giving more space to the faithful's interests, especially to youth's. They are printing more pictures, running more features, speeding up the news. Not as before does the ash-man or junk-dealer find the Catholic paper, unwrapped, in the galvanized barrel or the pile of old newsprint. . . . *Pray for your press!*"

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

February, 1941

8—Catholic Association of International Peace, Ohio Valley Student Federation—Cincinnati, Ohio.

8—New England Catholic Student Peace Federation—West Hartford, Conn.

8—Capital Catholic Student Peace Federation—Washington, D. C.

14-16—Newman Clubs of the Middle Atlantic Province—Twentieth annual convention, Philadelphia, Pa.

15—Catholic Association for International Peace—Local Discussion Meeting, Boston, Mass.

24—Consecration of the Rt. Rev. Msgr. Francis J. Magner as Bishop of Marquette in Chicago, Ill.

March, 1941

3-4—Catholic Conference on Industrial Problems—Regional Meeting, St. Louis, Mo.

14-16—Confraternity of Christian Doctrine, Province of New York—Regional congress, Brooklyn, N. Y.

27—Installation of the Most Reverend Robert E. Lucey, Archbishop of San Antonio, Tex.

April, 1941

16-18—National Catholic Educational Association—Thirty-seventh annual convention, New Orleans, La.

18-19-20—Confraternity of Christian Doctrine, Province of Los Angeles—Regional congress, Tucson, Ariz.

25-27—Confraternity of Christian Doctrine—College-sponsored Regional Congress, St. Mary's College, Notre Dame, Ind.

28-29—Confraternity of Christian Doctrine—Province of Dubuque, Regional Congress, Lincoln, Nebr.

29-30—Confraternity of Christian Doctrine, Province of St. Louis—Regional congress, Wichita, Kans.

May, 1941

4-6—Confraternity of Christian Doctrine—Province of Baltimore, Regional Congress, Savannah, Ga.

9-11—Confraternity of Christian Doctrine—Province of Portland in Oregon, Regional Congress, Boise, Idaho.

11-13—Catholic Conference on Industrial Problems—Regional Meeting, Chicago, Ill.

16-18—Confraternity of Christian Doctrine—Province of Boston, Regional Congress, Burlington, Vt.

21-24—Catholic Press Association—national convention, Peoria, Ill.

25—Third Annual Solemn Memorial Military Field Mass—The Amphitheater, Arlington National Cemetery, Arlington, Va.

June, 1941

9-14—Sodality Summer School of Catholic Action—St. Louis, Mo.

23-26—National Eucharistic Congress—ninth annual, St. Paul, and Minneapolis, Minn.

24-29—Eucharistic Congress of the Eastern Rites—Chicago, Ill.

27-30—Catholic Students' Mission Crusade—12th national convention, Rochester, N. Y.

(*Turn to page* 12)

We Catholics *and* Our Country

VI. Catholic Lay Organizations—N. C. W. C. Study Outline for March

PRESENTED herewith is the sixth in the National Catholic Welfare Conference Study Club Committee's 1940-41 series of outlines, as announced on page 32 of the August issue of CATHOLIC ACTION. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.

As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past in the United States, and the motives that impelled their activities.

Part I of each outline will present a brief biographical sketch of some outstanding Catholic leader (this month that of Admiral Benson) whose work has contributed to right Christian thinking and living in our American democracy. The biographical sections of the Study Outlines are supplied through the cooperation of the Commission on Citizenship of the Catholic University of America.

Part II will present information upon the subject of the month and in relation to the theme of the whole series.

Part III will present some brief suggestions as to what Catholic Lay Organizations and their members can do to extend the teaching and influence of the Church in our present difficult national and world-wide situation.

The National Catholic Welfare Conference Study Club Committee will welcome suggestions as to the practicability of this program and especially as to how its appeal and usefulness might be increased.

I. ADMIRAL BENSON—PATRIOT: PUBLIC SERVANT: LAY APOSTLE

THE Catholic Church gave Admiral John Barry to the Navy of the United States.

The Navy of the United States gave Admiral William Shepherd Benson to the Catholic Church.

Through that century and a quarter which elapsed between the periods of high office held by these two great Americans there had been many eminent Catholics upon the American naval rolls of honor. No one of them, however, rendered greater or more distinguished service to the nation than the father of the American Navy and the chief of American Naval Operations during the World War. If Barry built the Navy of the United States in one crisis, Benson saved it in another.

The Navy was William Shepherd Benson's first love. He entered the Naval Academy in 1872 when he was 17 years old. He had come, amazingly enough, from Georgia, a state still suffering from the wounds of a civil war the boy only too well remembered; but his eager desire to do service for the nation rose higher than the usual sectional emotion of the time and place.

At Annapolis the midshipman from Macon learned not only mathematics and engineering and tactics and drill but also that high sense of coordination with an organization which has ever been characteristic of the best traditions of the American fleet. He learned, too, something which he did not interpret into his own way of living until years later but which stayed, a dormant but living seed, in his mind until other circumstances brought it into flowering. Sunday after Sunday he heard the bells of the Catholic church in the old town on the Chesapeake summon the faithful to Mass. Long afterward he told his wife, herself a Catholic and a member of an old Maryland Catholic family, the Wyses, "The sound of the bells of Saint Mary's first drew my heart to the Catholic Church."

During the three years of his engagement to Mary Wyse of Baltimore County, young Benson often attended Catholic services with her; but it was not until long after their marriage that he wrote her from a cruise that he had made up his mind to become a Catholic. He was baptized by Monsignor Preston, the distinguished rector of Saint Ann's Church in New York City, and confirmed by Cardinal McCloskey. From the day of his baptism until the day of his death he took his Faith as he took his Naval service; with a deep, satisfied joy and an even deeper sense of his obligation toward it.

In the Naval service he progressed steadily and surely. Through 42 years he went upward from post to post, from lower command to higher. He was the first of the many great captains of the *Utah*, placing her in commission when she was first built. In 1915—when it was becoming evident that the United States would be drawn into the World War—he was made Chief of Naval Operations. In 1917, he was given the rank of Admiral by Congress. Throughout the war he directed the strategy and movements of the Navy. All vessels, including transports, were moved by his orders. His success is a matter of history. For his conspicuous achievement he was awarded the Distinguished Service Medal by both the Navy and the Army. Great Britain gave him the Grand Cross of Saint Michael and Saint George. France gave him the Grand Cross of the Legion of Honor, and Japan, the Grand Cross of the Order of the Rising Sun. He was given the Laetare Medal by the University of Notre Dame. Through his Eminence, James Cardinal Gibbons, Admiral Benson was decorated by the Holy Father in 1920 with the Grand Cross of the insignia of the military division of the Order of Saint Gregory the Great.

Before the United States went into the World War President Wilson sent Admiral Benson abroad on a confidential mission with Colonel House. The informa-

tion which he obtained in the course of this mission was of inestimable aid to the American Navy when the United States entered the war.

After the war he shaped the course of the armistice negotiations in naval affairs, and was chief Naval adviser to President Wilson and the Peace Commission at the Paris conference. In 1919, before he retired from active service, he was the highest ranking officer of the Navy; but he went at once into a branch of naval service of no less importance. For eight years he served as a member of the Shipping Board, holding its chairmanship during part of both the Wilson and Harding administrations. For part of the time he was also president of the Emergency Fleet Corporation. Through his time on these boards Admiral Benson fought the hardest battle of his career, the battle to prevent the destruction and disintegration of both Navy and Merchant Marine. He opposed the sale of the Pacific Line by the Shipping Board, he opposed the sale of the Admiral Line to private shipping interests, he questioned the right of the Shipping Board to sell ships for junking, he dissented from the Board's vote to sell 200 ships, he opposed the separation of the board and the corporation. Unceasingly, he fought against limitation of American naval and commercial fleets. Unceasingly, he battled for the continuance of the "Big Navy" he had helped to build. Unceasingly, he held his ground for what he believed—and knew out of his long, honest experience—to be right.

Powerful interests often opposed him. Once they tried to force his resignation by raising against him the issue of his religion. Benson boldly threw the challenge out into the open. He was a Catholic, he declared, and an American. He was proud of being both. He was serving his country in the place where his country had placed him. And what was any one going to do about it? No one did anything; and Admiral Benson remained as a commissioner of the Shipping Board until 1928, 56 years after he had entered the Academy at Annapolis.

It was in the service of the Lay Organizations Department of the National Catholic Welfare Conference that Admiral Benson accomplished what he himself believed to be his most important and significant work. Believing in the need of concerted effort and in the value of organization, he promoted from its birth, the men's division of the Department, the National Council of Catholic Men. He served as President of the Council from 1921 to 1925 and was a member of its Board of Directors until his death in 1932. No one worked harder than did he for extension of the Council. No one gave wiser counsel in its crises. He had a vision of this lay organization, united under the Catholic Bishops, and laboring as a great spiritual and moral force for the welfare of the nation; and he labored to make that vision a reality. Often disappointed at the failure of many of the Catholic laity to realize their obligations and their opportunities, he was never disheartened. A fighting man, he was willing to give every available moment of his own time to what he conceived to be the greatest fight of all, the fight to keep the United States true to the ideals of its foundation, the ideals which coincided with Catholic belief in the integrity of the individual. "And we'll do it," he would say as grimly as if he were speaking from the admiral's tower of the fleet.

Gentle of manner, courteous, kindly in social relations, devoted to his family, a Christian, a sailor, a patriot, Admiral Benson was unquestionably the greatest Catholic layman of his time in the nation. That he chose to promote and utilize organization as the medium of his Christianity and his patriotism is the measure of his keen intelligence. That he never faltered in his own course, once he had decided upon it, is the measure of his integrity. That he found faith in the ringing of the bells of Saint Mary's is the measure of his reward.

II. CATHOLIC LAY ORGANIZATION GROWTH IN THIS COUNTRY

"TO ORGANIZE for the doing of good is to multiply the good," Pope Pius XI said, and it is apparent that this principle of collaboration to effect specific aims has been observed by the Catholic laity in this country from early times. Due to the difficulties of travel and communication, however, early cooperative efforts were necessarily limited in scope.

The beginnings of regional societies, which were to develop later into national organizations, date from approximately the middle of the nineteenth century. Of the national societies active today, the Ancient Order of Hibernians was organized here in 1836, the St. Vincent de Paul Society in 1845, and the Catholic Central Verein in 1855. No additional new groups were set up until after the Civil War. The Holy Name Society was begun in 1871 and was followed in the next 20 years by the establishment of numerous fraternal organizations, many of which are flourishing today—the Western Catholic Union (1881), Catholic Knights of St. George (1881), the Knights of Columbus (1882), the Catholic Order of Foresters (1883), the Young Men's Institute (1883), and the Knights of St. John (1886).

Then came the organization of individual national organizations for women—among others, the Women's Catholic Order of Foresters and the Daughters of Isabella in 1897, the Catholic Daughters of America in 1903, the International Federation of Catholic Alumnae in 1914, and so on.

Another important group was made up of those organized to unite Catholics from a particular foreign country and to protect their faith. In addition to the early-organized A. O. H. and the Central Verein mentioned above are the First Catholic Slovak Union, the Polish Roman Catholic Association, the Polish Roman

Catholic Union, the American Lithuanian Roman Catholic Federation, and the National Alliance of Bohemian Catholics, all of which include both men and women in their membership.

More recently many functional and devotional organizations have appeared on the scene following the pattern of the St. Vincent de Paul Society and the Holy Name Society already mentioned. Because of limitations of space, only a few can be mentioned here: the Nocturnal Adoration Society, the National Catholic Laymen's Retreat Conference, the Catholic Association for International Peace, the Catholic Information Society of Narberth, the National Catholic Evidence Conference, the Catholic Theater Conference, etc., most of which have both men and women members. The Catholic Central Verein mentioned earlier must be included in this group as well.

Development of Unity and Increasing Influence

During and after the World War came two developments in lay organization work of which Admiral Benson is the symbol: (1) lay unity and (2) the broadening influence of Catholic lay organizations in national life. It took the first World War to bring to Catholics of the United States a consciousness of the need for uniting forces on a national scale. The result was the National Catholic War Council, which enlisted the full resources of Catholics in war welfare work, and after peace came, the National Catholic Welfare Conference, to enlist full Catholic interest in peacetime works of education, social action, immigration, lay organization, etc.

The great majority of the societies named above are now members of the Lay Organizations Department of the N. C. W. C., affiliated with either the National Council of Catholic Men or the National Council of Catholic Women, or both. These Councils might therefore be defined as the voluntary union of all lay organizations in the United States working together for the good of both Church and Country. Although the full fruits of this union will only come with full realization of common responsibility, nevertheless many great things have already been accomplished. The progress to date has justified Admiral Benson's prediction of 1921: "It (lay unity) will aid materially in putting to flight the enemies of morality and government, and assist in raising the standard of American manhood."

Contributions to the Common Good

Christianity is credited by the late Jewish philosopher and convert, Henri Bergson, with responsibility for all the good that has been done in this world. However that may be, it is certain that Catholic lay societies have been responsible for an immeasurable betterment of American life—increased faith, higher standards of morals, increased understanding of and devotion to American ideals, contributions to education, welfare work, civic duty, social reform—all the multitude of varied blessings brought about by the application in life of Christian principles.

As for the contributions made by the National Councils of Catholic Men and Women representing or in cooperation with their member organizations, we would note first their defense of the Christian birthright of this country, in which its democratic principles have their roots. In this defense, they have promoted the positive Christian gospel by which we are conscious of being sons of God and therefore totally unwilling to be mere chattels of the state. Even more importantly the Councils have made better known Catholic doctrine and practice and extended the Christian heritage which should belong to all. The Councils have time and again come to the defense of Christian standards of morality thus adding immeasurably to the national strength. In addition, they have been constantly concerned in national developments affecting Catholic interests, and have attempted to influence them along the line of Christian principles. They have furthermore used every means at their command to promote justice in the fields of social principles and economics. Finally, to their Catholic membership, united in Catholic Faith, the Councils have endeavored to bring unity of action as well and, aided by the programs and services of other N. C. W. C. departments, to strengthen and assist the members' own special activities.

III. SUGGESTED OUTLINE OF AN IDEAL LAY PROGRAM

ALTHOUGH the accomplishments to date have been encouraging, no one will deny that a vast job remains to be done. In a letter to his headquarters staff recently, Wilbert J. O'Neill observed that most of the obstacles met with generally in this country in this regard are traceable to the fact that we have been "practical" in the wrong sense, and because of the difficulties of applying Christian principles, we have compromised, resorted to half-way measures, made exceptions for ourselves, and generally rationalized ourselves into only a half-Christian, half-pagan way of living—what Monsignor Sheen called in a recent Catholic Hour address, a milk-and-water Christianity. Assuming that to be correct, it is patent that some rather radical innovations are in order, one of which might be an attempt by lay societies to initiate an ideal Catholic program.

In view of the well-known fruits of original sin, it is not to be expected that many lay societies can perfectly execute the ideal lay program in its entirety just as we do not expect to find in many individuals a full embodiment of the Christian virtues and ideals. Nevertheless as Christ set up the perfect program to be the inspiration and guide of the individual, so the Church has outlined the ideal program for the lay society for the same reasons, and we do not need to seek far to find it as outlined by the Holy Father himself. In his com-

paratively brief letter to the Archdiocesan Congress of Catholic Action held in Liverpool, England, in December, 1937, His Eminence, Eugenio Cardinal Pacelli, now Pope Pius XII, set down some recommendations which constitute an outline for an ideal program.

It would be an oversimplification to say that this program has only three essential factors. Nevertheless there are three very outstanding specifications to be found in this description set down by the Holy Father, Pope Pius XII, as well as in the many letters and addresses of his predecessor, who was known as the Pope of Catholic Action.

The first of these is a work of preparation within the society itself. As His Holiness put it: "It is profoundly true that the first movement in Catholic Action is the formation of the conscience . . . made up of solid piety, true knowledge of things divine, lively zeal, and unstinted loyalty to the Hierarchy." Thus within each organization steps to intensify spiritual life and to increase knowledge of Catholic doctrine and practice are necessary in order to fulfill the first requirement of the ideal program. Practical examples are (1) explanations by the spiritual moderator of supernatural life and how it may be increased in the soul by proper assistance at Mass, reception of the Sacraments, and private prayer; (2) closed retreats or days of recollection; (3) discussion clubs; and (4) suggestions and encouragement for private reading.

The second quality the ideal program must have is apostolicity—steps which are intended to spread the Faith among those outside the Church. The Holy Father says of this: "Now the second movement of Catholic Action is the apostolate. . . . For laymen trained to a life which is intensely Christian cannot fail to feel the need of communicating that life to those who are deprived of it." There are three chief means of spreading ideas in our time, by personal contacts in daily life, by using the printed word, and by producing radio programs. Any activities in these fields meet the second specification.

The third requirement of the ideal program is the easiest of fulfillment in this country—it is simply active affiliation with either the National Council of Catholic Men or the National Council of Catholic Women. In other words, each society should cooperate in the movement for national unity among the laity. "This union is of the greatest utility and indeed necessary," the Holy Father said, "since there is the question of problems and enterprises which concern the entire nation, and consequently demand the union and collaboration of all men of good will. . . . It does not destroy nor interfere with societies and organizations already in being, but rather coordinates and directs their activities in line with, and in dependence on, the Hierarchy."

Affiliation with either the National Council of Catholic Men or the National Council of Catholic Women also entitles the lay society to assistance in its endeavors to set up the ideal program. Requests for such help are solicited and will be very welcome at the headquarters office of either group.

DISCUSSION POINTS

1. Name the early organizations, and the purpose of each.
2. Which organizations developed in the latter part of the nineteenth century? Account for the phenomenal growth of these organizations.
3. How did the World War affect unity among the laity?
4. What were the beginnings of the N. C. W. C.?
5. Name the fields which the Holy Father suggests for a practical Catholic program.

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Reprints of Study Outlines Available

AN EXCELLENT opportunity is afforded Catholic study clubs to become acquainted with Catholic leaders in the United States and their work through the series now currently running in CATHOLIC ACTION.

The series, so planned that the articles appear in advance of the event that they commemorate, are thus very timely. Historical research combined with editorial and literary talent have produced biographical sketches not only of literary merit but also of historical accuracy.

For the convenience of study clubs, the articles are being reprinted in a convenient, four-page article. The price of the reprints, especially when ordered in quantity, are nominal—10 copies for 25 cents; if all are sent to one address, postage is prepaid. One hundred copies are $2.

Enlarged Second Edition of "Sanctity in America"

A second edition of the book, "Sanctity in America," by His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, is being issued this month by the St. Anthony Guild Press of Paterson, N. J. The first volume is a compilation of biographies of saintly Americans who have been canonized or beatified, or who may possibly attain to sainthood, and the interest aroused in these great Americans has induced the Apostolic Delegate to prepare an enlarged edition. The forthcoming edition is amplified with an American Martyrology listing 140 names and five additional chapters on Jesuits, Franciscans, Dominicans, Bishops, and the diocesan clergy in general. It is illustrated and with its 248 pages is more than half again as large as the first edition.

Selective Service System Rules Lay Brothers Exempt *from* Draft

IN KEEPING with the policy laid down by the Government in administering the Draft Act of 1917 and 1918, the status of lay brothers under the Selective Training and Service Act of 1940 has been clarified by a recent ruling issued by the National Headquarters, Selective Service System.

A ruling of the National Headquarters, Selective Service System, affirming the exemption of lay brothers of the Catholic Church from training and service as "regular ministers of religion" will affect approximately 2,000 religious who were required to register under the Selective Service Act.

It is estimated that there are approximately 7,000 brothers of various communities in the United States and that about 2,000 of this number are between the ages of 21 and 35 years.

The ruling was based on an opinion of the Legal Division of the Selective Service Headquarters, which pointed out that it was the intention of Congress that brothers "were included in the purview of the statutory exemption of regular ministers of religion from training and service."

The announcement of the ruling by Selective Service Headquarters said:

"The opinion quotes an official certification of Archbishop Edward Mooney, of Detroit, as chairman of the Administrative Board of the National Catholic Welfare Conference to C. A. Dykstra, Director of Selective Service, stating that according to the laws of the Roman Catholic Church 'the term Brother or Lay Brother signifies a regular minister of religion,' and that the so-called lay brothers 'are not only bound to the obligations of the clerical state but that they also enjoy the very same privileges as clerics.'

"The status of lay brothers, it was pointed out, also was discussed in the Military Affairs Committees of both Houses of Congress when the Selective Service Act was being considered and the report of Chairman Andrew J. May of the Military Affairs Committee of the House referred to Section 5 (d), which exempts 'regular or duly ordained ministers' from training and service, stating that this exemption would also include 'all brothers who have taken solemn vows to dedicate their lives to the service of God.'

"Further, when the act was debated in the Senate, Senator Joseph F. Guffey, who sponsored the particular section, stated the act was broad enough to include these brothers.

"The opinion of the Selective Service Headquarters said:

" 'Therefore, unquestionably, it is clear that the Congress intended that the lay brothers were included in the purview of the statutory exemption of regular ministers of religion from training and service.

" 'Of course, in the last analysis, it is the function of the local Selective Service Board to receive the facts in each case and make the proper classification decisions. However, when the facts are established to the satisfaction of the local board that a registrant is a lay brother member of one of the duly established and recognized religious congregations or orders of the Holy Roman Catholic Church, we are of the opinion that the board should place such a person in Class IV-D under authority of Paragraph 360 b.' "

Calendar of Scheduled Catholic Meetings and Events

(*Continued from page 7*)

August, 1941

3-5—Denver Regional Conference of the National Council of Catholic Women—Denver, Colo.

4-9—Sodality Summer School of Catholic Action—Pittsburgh, Pa.

10-14—Theta Phi Alpha Fraternity—national convention, State College, Pa.

11-16—Sodality Summer School of Catholic Action—Boston, Mass.

16-20—Catholic Central Verein of America and the Catholic Women's Union—Eighty-sixth and twenty-fifth annual conventions, respectively, New York, N. Y.

18-23—Sodality Summer School of Catholic Action—New York, N. Y.

25-30—Sodality Summer School of Catholic Action—Chicago, Ill.

27—Centenary of the Founding of Catholicism in Montana will be celebrated at Stevensville, Mont.

September, 1941

Week of 20—Springfield, Illinois, Regional Conference of the National Council of Catholic Women—Springfield, Ill.

October, 1941

5-9—National Catholic Rural Life Conference—20th annual convention, Jefferson City, Mo.

November, 1941

15-18—Confraternity of Christian Doctrine, Seventh National Congress, Philadelphia, Pa.

Bishop Eustace Sponsors Successful Meeting of C. C. I. P. in See City of Camden, N. J.

ON JANUARY 27 and 28 the Catholic Industrial Conference marched on into the Encyclical Jubilee year with a high-class program and sizeable audience at Camden. Within gunshot or strolling distance (as you prefer) of the City of Brotherly Love, where a similarly successful meeting was held two years ago, capital and labor and government performed on the same bill without so much as a scuffle. This is explained in part by the present tendency to cooperate as a patriotic duty; in greater degree by the spirit of these Conferences, which is one of reasonableness, charity, and agreement as far as possible; and in some measure by the fact that all the contributors to our national economy have really and objectively, in any Christian view of things, common interests as powerful as their particular aims.

Promoting Understanding of Encyclicals

The Industrial Conference has been cutting away the underbrush of mistrust, misunderstanding, and Encyclical illiteracy these past seventeen years. There is still a deal of chopping and hewing to be done; but these regional meetings have created clearings in all sections of the country. That is all they attempt to do. They don't result in signed union contracts, higher wages, or even permanent local organizations. That last would be welcomed, of course. But the Conference feels itself justified if the participants and the public or even a small fraction of it are introduced to or become more intimately acquainted with the Catholic social teachings; if men of good will and of varied or opposed views may state their opinions in the hope of reconciling them.

Among the speakers were some well-known names: Msgr. John A. Ryan who has taken part scores of times; Col. Philip B. Fleming, Administrator of the National Wage and Hour Law; Walter D. Fuller, president of the National Association of Manufacturers; Francis B. Fenton, national director of organization of the A. F. of L.; James B. Carey, national secretary of the C. I. O. These all contributed informative and constructive addresses; but so did the other ten speakers, most of them well-known in the social action field if not to the daily press.

Local Committee Highly Efficient

The Conference was invited to Camden by the Most Rev. Bartholomew J. Eustace, Bishop of the diocese. Due to illness, Bishop Eustace was unable to attend, but in a message read at the dinner meeting expressed his fullest approbation and good wishes. He was represented on that occasion by his Vicar-General, the Rt. Rev. Msgr. Maurice R. Spillane. Msgr. Spillane introduced a bit of interesting history in his remarks to the 500 present when he recounted the fine work done by the Federation of Catholic Societies under the leadership of Bishop McFaul in this same region 30 years ago. Bishop McFaul was a real pioneer in seeking justice for the workers according to Pope Leo's ideas. Accomplishment of these ideals were consistently promoted in the Trenton area by his successors --Bishop Walsh (now Archbishop of Newark), Bishop McMahon, deceased, and by Bishop Kiley, now Archbishop of Milwaukee, Msgr. Spillane stated. Rt. Rev. Msgr. Arthur B. Strenski, general chairman, took part in all the meetings and with an energetic corps of assistants, lay and clerical, carried through such necessary arrangements as providing the listeners—two large crowds and many smaller ones.

As always on these programs an effort was made to hit fundamentals in the Papal teaching: the material and spiritual elements of a good society, from wages to the bond of charity; and the means of achieving these objectives, namely moral revival, government action, and universal organization. A number of priests (and laymen too) expounded these basic requirements, the clerical talkers paraphrasing and clarifying statements on these three means from the Encyclicals; the lay representatives describing their attitude to such ideals and the degree to which their respective groups have realized them.

Highlights

Father John P. Monaghan of New York gave an excellent exposition of government's duties in promoting social reforms today. Col. Fleming explained how government *is* fulfilling its duty in two particulars: raising the wages of the most depressed, and, by control of working hours, creating employment. Msgr. Ryan presented some grounds for hope in the vastly increased interest and study of Encyclical doctrine among Catholics and others as well, over the past ten years, though he chided all of us for our seeming reluctance boldly to apply principles to particular cases. Mr. Fuller expressed the sincere anxiety of his organization to meet the demands of the defense program and to make plans now for the potential distress when defense production ceases.

The subject of defense colored many of the speeches. All backed the government in its military preparations; but likewise all who had the opportunity opposed abandonment of the gains of labor for any artificial, non-essential reasons. Thus the necessity of prohibiting strikes, of lengthening hours without increasing pay, or of slowing up labor organization by any sort of restrictive legislation was cogently denied.

After Father Raymond S. Clancy, director of the Archdiocesan Labor Institute of Detroit, had explained and urgently recommended the ideal economic framework of Pius XI, the unified, democratic, functional organization of all engaged in industry, the professions, and agriculture—the organic economy—Mr. George Donohoe, president of the Associated Catholic Trade Unionists of New York and an organizer for the United Retail and Wholesale Employees, called attention in the course of an eloquent speech to the proposals made very recently for joint conferences of labor and management in each industry contributory to defense. He set no arbitrary limits to the measure of guidance and control to be exercised by such a commission. Its authority need not be absolute or universal. But the speaker argued that such a step, perhaps possible now when higher interests are persuading capital and labor to abandon their antagonisms, would be a move in the direction of the Pope's all-embracing plan.

Place of Religion

The Rev. Dr. John P. Boland, Chairman, New York State Labor Relations Board, stressed the need of deep religious convictions if any real good is to come of legislative and organization advances. Somewhat complementary to this stand was the note struck in the dinner meeting speech of Dr. Elizabeth Morrissy of the faculty of Notre Dame College at Baltimore. She insisted that realistic religion includes energetic action for the material betterment of the economically depressed.—*Rev. John M. Hayes.*

The Field of Catholic Education

As Viewed by the N. C. W. C. Department of Education

New Orleans, the Cradle of Catholic Education

THE following interesting account of the development of Catholic education in the Archdiocese of New Orleans was written especially for this issue by Mr. Roger Baudier, Editor of "Catholic Action of the South," official organ of the Archdiocese of New Orleans and the Dioceses of Alexandria, Lafayette, and Natchez.

The article has special timeliness and pertinency in view of the Thirty-eighth Annual Meeting of the National Catholic Educational Association to be held in New Orleans during the coming Easter Week. As Mr. Baudier states: "The New Orleans Convention, coming as it does during a critical time in the nation's history, will be an important one. With the stress being placed on the importance of religion for the safeguarding of democratic principles, the deliberations of the assembly and the pronouncements of Catholic educators on religion in education are expected to attract national attention.

ON AN early morning in August, 1727, just 214 years ago, the few hundred colonists who then formed the population of New Orleans, flocked to the former home of the governor, Sieur de Bienville, to welcome a group of Ursuline Nuns, who had come to establish a school and a hospital in the little colonial capital that was one day destined to become a great metropolis.

Today the situation is reversed and hundreds of Sisters in New Orleans are making preparations to welcome hundreds of fellow religious teachers, educational leaders and Catholic educators from every section of the United States, coming to the Crescent City for the Thirty-eighth Annual Convention of the National Catholic Educational Association from April 15 to 18. While the first religious teachers of the United States had to be lodged temporarily in the governor's home when they arrived in 1727, today dozens of religious houses in the old French city on the Mississippi are making arrangements to care adequately and properly for visiting teachers.

Archbishop Rummell Host to Convention

Invitation to the N. C. E. A. to convene this year at New Orleans, the cradle of Catholic education in this country, was extended by the Most Reverend Joseph F. Rummel, S.T.D., Archbishop of New Orleans. He has appointed Rev. Edward C. J. Prendergast, M.A., archdiocesan superintendent of Catholic schools, as general chairman of the local convention committee, composed of outstanding laymen and laywomen, besides a large number of priests, Brothers and Sisters connected with educational institutions, many of whom were active at the last convention of the Association held at New Orleans in 1930.

This year's assembly will be held in the Municipal Auditorium of New Orleans, a spacious and impressive building that was used for the huge gatherings of the Eighth National Eucharistic Congress in 1938. Besides the double auditorium that can be thrown open into one huge assembly hall, a number of smaller halls and committee rooms for sectional meetings are available. This will make possible the holding of all meetings under one roof.

Educational Exhibit Important Feature

The educational exhibit will also be set up in the same auditorium building. A large hall, strategically located, furnishes ample room for displays of all kinds and its location makes it easily accessible to delegates and visitors. This spacious exhibit hall was used for the Mission Exhibit of the Eucharistic Congress.

The auditorium, located on the edge of the famous French Quarter, is within easy walking distance from the venerable St. Louis Cathedral, where religious services are to be held. A walk under the famous iron-work balconies of old mansions, redolent of the days of Creole aristocracy's glory, and along narrow streets, from the Cathedral to the auditorium, lined with old-fashioned lamp-posts, is a real treat.

Oldest Catholic School for Girls

New Orleans has many qualifications to justify its claim of being a Catholic convention city, but above all the ideal city for a Catholic educational gathering. It has been quite aptly styled "the Cradle of Catholic Education in the United States." The pioneer Catholic institution of learning of this country, the Ursuline College and Academy, established in 1727, still operates and has become one of the notable seats of learning in the South. For nearly a century it was practically the only Catholic girls' school in this country. The student sodality, founded in 1730, the first in the nation, has flourished for the past 210 years.

The original Ursuline Convent, dedicated in 1734, still stands in the heart of the "Vieux Carre" of New Orleans, a monument to pioneer Catholic education in the United States.

More than a century ago, New Orleans had Catholic boys' schools using the Lancastrian system, one of them located in the same building originally used by the Ursulines and converted into a boys' college after the Nuns removed to their new convent in 1824.

Several of the Catholic schools of the city and its environs have passed the century mark. One of these, the Academy of the Sacred Heart at Grand Coteau, La., was founded by Blessed Philippine Duchesne, foundress of the Religious of the Sacred Heart in this country. It was the scene of the apparition of St. John Berchmans resulting in a miraculous cure of a novice, the miracle being used as one of the major miracles that led to the canonization of the young Jesuit. St. Charles College, Jesuit house, dates back to 1837. Sisters of Mt. Carmel, with their motherhouse in New Orleans, have been in the archdiocese for more than 100 years.

School Statistics

New Orleans itself boasts of 70 Catholic parochial, private elementary and high schools, institutions for children, colleges and universities for whites and 15 similar seats of learning for Negroes, a total of 85. These educational institutions had a total original enrollment, at the close of the last term, of 25,329 white students, 6,705 Negro students, altogether 32,034. The Archdiocese of New Orleans, which covers the southeastern corner of Louisiana, has a total Catholic school enrollment of 42,894. The schools are staffed by 1,008 members of 27 religious orders and congregations of men and women and 177 lay teachers.

Among the outstanding institutions of learning are

(*Turn to page* 27)

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

2,000 Brothers Exempt from Army Service Under Federal Ruling. . . . Employer-Worker Relations Occupy Industry Session. . . . Confraternity Diocesan Directors Meet Feb. 11. . . . Bill Would Extend Old-Age Benefits to Workers in Religious, Welfare Groups. . . . Nuncio Optimistic Over Prospects for Growth of Church in Cuba. . . . Archbishop Warns of Educational Dictatorship. . . . Despite Hindrances, Pope Constantly Strives to Aid Poles. . . . New Hope Rises in Mexico for Church, But Reforms Remain to be Seen. . . . Nun-Nurses Perish as Bomb Strikes London Hospital. . . . Old Catholic Ceremony of Betrothal Revived at Montreal. . . . Milan Catholic U. Rector Injured in Automobile Accident. . . .

ENGLISH Baron, Noted Aeronaut, is Convert. . . . Abbot Knowles, Once Prior in Washington, Retires. . . . Apostolic Delegate's Book to Go Into Enlarged Second Edition. . . . Heroism of Chaplains in Italian Armies Reported in Rome. . . . Arrangements Advanced for 38th Convention of Catholic Educators. . . . Honolulu May Have Catholic College. . . . Plea for Peace at Tomb of Apostle in Spain. . . . Father Fishta, Noted Albanian Poet, Dies. . . . Apostolic Nunciature in Honduras Blessed. . . . Exiles from Lorraine Received in Occupied France. . . .

CONCORDAT Restores Goa Properties to Church. . . . Temple of Empire Opened in Addis Ababa. . . . Honor Bishop Emmet M. Walsh on Jubilee. . . . Deaf Taught to 'Sing' Hymns and Pray in Sign Language. . . . Mrs. Roosevelt Lauds Indians' Cooperative Inspired by Nun. . . . Bless Sacrament Nuns Note 50 Years of Service. . . . 'Catholic Hour' Programs in Canal Zone. . . . Bishop Orders Chain of Press Exhibits in February. . . . Publisher of Obscene Magazine Convicted. . . . Wendell Willkie Received by Cardinal Hinsley. . . .

CATHOLICS in England, Wales 2,414,000; 10-Year Gain of 239,349. . . . 19 Holland Oblates Still Prisoners. . . . Vatican Speaker Denies Nazis Support Religion in Occupied Territory. . . . Holy Ghost Fathers to Move National Headquarters to Washington. . . . Priest Braves Death to Administer Rites to Dying Stoker. . . . 11 Jehovah Witnesses Sentenced. . . . Former Klan 'Wizard' Fined. . . . Ex-Red Denied Seat in State Legislature. . . . U. S. Catholic Press Hailed as Defender of Freedom. . . . Bishop R. E. Lucey Made Archbishop of San Antonio. . . .

LONDON 'Daily Worker' Suppressed. . . . 50,000 at Eucharistic Congress in Cuba. . . . Catholic Chaplains' Ranks Grow in U. S. Army. . . . N. C. C. W. Launches Fifth Annual 'Call to Youth' Radio Series. . . . 1,730 Ecclesiastical Districts Listed in 1941 'Annuario.' . . . French Government Disavows Restrictions on Youth Groups. . . . Verdi's Requiem Mass Sung on 40th Anniversary of His Death. . . . Entire Guard Regiment Attends Mass. . . . Propagation of Faith Diocesan Directors Plan Mission Campaign. . . . Msgr. Haas Mediator in Allis-Chalmers Strike. . . .

PREFECTURE Apostolic of Bahamas Elevated to Rank of Vicariate. . . . Two Prelates, Priest Take Important Parts in Inauguration Ceremonies. . . . New Demands on Catholic Welfare Agencies by Defense Program Cited. . . . Launch Movement for Beatification of U. S. Martyrs. . . . 271 Catholic Buildings in England, Wales Destroyed. . . . 35 Countries Now Have Diplomatic Representatives at Vatican. . . . Brooklyn Diocesan Council of Catholic Women Formed. . . . Alumni of 57 Jesuit Colleges, Schools Plan Joint Communion. . . . Holy Father Approves Naming of Vicar General for Christian Brothers. . . . High U. S. Officials Attend 'Red Mass.' . . .

HOLY Cross Fathers to Remove Generalate to Washington. . . . Catholic Inherits Title and Estate of Lord Lothian. . . . Adoption of Gregorian Calendar by Siam. . . . 66 Prelates Attend Consecration of Bishop McIntyre. . . . Religious Vocations in Reich Now Subject to Approval of Nazis. . . . Church of Notre Dame in London Bombed. . . . Armed Forces Need Religion, Declares Head of Chaplains. . . . Dr. Baldwin New Head of Historical Association. . . .

Observance of February as Catholic Press Month has focused attention upon the fact that support of the Catholic Press means not merely subscribing to, but also the actual reading of, Catholic publications. It has also emphasized the fact that, in reading Catholic publications one is really advancing his own best interests.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board and episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. EDWIN V. O'HARA, Bishop of Kansas City and episcopal chairman of the Social Action Department; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; and the MOST REV. JOHN A. DUFFY, Bishop of Buffalo, episcopal chairman of the Department of Youth; and MOST REV. JOHN T. MCNICHOLAS, O.P., Archbishop of Cincinnati, member of the Board without portfolio.

Assistant Bishops, Administrative Board

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Assistant General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Bishop Lucey, of Amarillo, Tex., Named Archbishop of San Antonio

THE Most Rev. Robert E. Lucey, for the past seven years Bishop of Amarillo, has been named Archbishop of San Antonio, succeeding the late Archbishop Arthur J. Drossaerts, who died September 5, 1940. Archbishop Lucey becomes the sixth Ordinary and second Archbishop of the San Antonio See. He became the second Bishop of Amarillo in 1934, succeeding the Most Rev. Rudolph A. Gerken, when the latter prelate was named Archbishop of Santa Fe.

Archbishop-designate Lucey was born in Los Angeles, went to school there, and made his early studies for the priesthood at St. Patrick's Seminary, Menlo Park, Calif. In 1907 he went to the North American College in Rome and was ordained to the priesthood on May 14, 1916 in the Eternal City. Returning to the United States, he was attached to the staff of St. Vibiana's Cathedral in Los Angeles and then followed several pastoral assignments in that Archdiocese in the course of which period he also served as Director of the Bureau of Catholic Charities in Los Angeles.

Archbishop Lucey is an Assistant Bishop of the Administrative Board of the National Catholic Welfare Conference; former President of the California Conference on Social Work; former Chairman of the Southern California Committee of the Catholic Association for International Peace; a present Vice-President of the C.A.I.P.; and a former Vice-President of the Catholic Conference on Industrial Problems.

The new Ordinary of San Antonio has an outstanding record in the field of education and social welfare. In the Amarillo Diocese secondary school enrollment doubled in his six-year tenure. He has spoken and written widely on the subject of social justice and economics and has been a vigorous champion of Catholic social philosophy as crystallized in the Encyclicals of Popes Leo XIII and Pius XI.

Archbishop Lucey's appointment to San Antonio takes him to a See that has an area of 39,272 square miles, a Catholic population of 195,326, 255 priests, 106 churches with resident priests, 102 missions with churches, 75 parochial schools, four academies for girls, four colleges for boys, and three seminaries. CATHOLIC ACTION rejoices in Bishop Lucey's deserved elevation and wishes for him many more useful and happy years in his new responsibilities.

N. C. W. C. Issues Two Timely Pamphlets Dealing With Family Life

TWO timely pamphlets just published by the Family Life Bureau of the National Catholic Welfare Conference are: *The Threat of American Decline* and *The Association of the Holy Family.*

The former, *The Threat of American Decline,* sets forth the early growth of the United States through immigration and natural increase and then traces the decline regarding both in more recent decades. Special sections deal with the Catholic birth rate, regional differences in the birth rate, and with the effects of our population change. The data cited by the author paints a truly alarming picture and amply justifies his conclusion that we have every reason to be haunted by the ghost of national decline and decay.

The other booklet briefly explains and recommends for our day, the Association, or League, of the Holy Family approved by Pope Leo XIII for combating the evils of modern family life. It summarizes the rules and regulations of the Association, indicates the indulgences and privileges granted to its members, and adds a sample of "Instructions to Pastors" for organizing the Association. The "Instructions" are those drawn up by the Most Rev. Henry Althoff, Bishop of Belleville, a Diocese in which the Association is particularly well organized and active today.

Holy Father Names Msgr. McGucken Auxiliary Bishop of Los Angeles

HIS Holiness Pope Pius XII has named the Rt. Rev. Msgr. Joseph T. McGucken, Chancellor of the Archdiocese of Los Angeles, to be Titular Bishop of Sanavus and Auxiliary Bishop of Los Angeles, it is announced by the Apostolic Delegation in Washington.

Bishop-elect McGucken is not yet 39 years old, having been born in Los Angeles, March 13, 1902. His parents, Joseph and Mary Agnes (Flynn) McGucken are both dead. He made his philosophy studies at St. Patrick's Seminary, Menlo Park, Calif.

He studied theology at the North American College in Rome, and was ordained to the priesthood in the Eternal City on January 15, 1928, by Archbishop Palica.

Returning to the United States, Bishop-elect McGucken became Secretary to the Most Rev. John J. Cantwell, Archbishop of Los Angeles, whose Auxiliary he now becomes. In November, 1938, he was named Chancellor of the Archdiocese of Los Angeles.

The Bishop-elect's pastoral assignments have included the offices of Administrator of Holy Trinity Church, Los Angeles, and Assistant Pastor of St. Vibiana's Cathedral and the Cathedral Chapel, also in Los Angeles.

To the newly-chosen Bishop, CATHOLIC ACTION offers most respectful good wishes.

Donald T. Sheehan New Head of N. C. W. C. Bureau of Information

DONALD T. SHEEHAN, of Washington, has assumed his duties as new director of the N. C. W. C. Bureau of Information. Mr. Sheehan, for several years, has been employed in a public relations capacity by educational, social service, public health, philanthropic and civic organizations in the capital and elsewhere.

The Bureau of Information serves as a clearing house of Catholic information for national news and radio agencies and other media of public communication. It also provides persons and organizations with actual material relating to Catholic activities in this country.

CATHOLIC ACTION extends a cordial welcome to Mr. Sheehan to the headquarters staff of the Conference.

Bishop Walsh of Charleston Honored at Events Marking Silver Sacerdotal Jubilee

THE Most Rev. Emmet M. Walsh, Bishop of Charleston and an Assistant Bishop on the Administrative Board of the National Catholic Welfare Conference, has just marked his silver sacerdotal jubilee. Religious and public ceremonies commemorating this event were held in the Bishop's See City, of Charleston and in Columbia and Greenville, S. C. His Excellency was honored and feted by priests and people in those places. In Columbia a reception was held and was attended by Mayor L. B. Owens of that city.

Youth Movement in United States Praised by Catholic Institute in Milan

THE functions of the National Catholic Welfare Conference are praised in a review of Catholic Action in the *New World*, issued by the Catholic Institute of Milan. The activities of student groups in the United States, with particular mention of the Catholic Youth Movement in North America, Catholic Action in Brazil, Argentina, and Chile, student action in Cuba, and the growth of Pax Romana in the Western World are also noted in the review.

N. C. W. C. Cited in U. S. Senate for Favorable Attitude on Security Act Provisions

THE National Catholic Welfare Conference was cited as one of several organizations approving and asking favorable action upon a new bill introduced in Congress last month providing for extension of the Federal old-age and insurance benefits of the Social Security Act to cover more than 1,000,000 lay persons employed by religious and charitable organizations throughout the country.

The bill was introduced by Senator David I. Walsh, of Massachusetts, and in a statement to the Senate, the Senator listed the N. C. W. C. among several groups favoring the measure. Other organizations mentioned included the National Council of the Protestant Episcopal Church; the Council of Jewish Federations and Welfare Funds; the American Hospital Association; the American Association of Social Workers; Community Chests and Council, Inc.; and the National Recreation Association.

N. C. W. C. Spokesmen Unfold Catholic Viewpoint on Current Problems

ADDRESSING the forum of the Cleveland Community Religious Hour last month, the Rt. Rev. Msgr. John A. Ryan, Director of the Social Action Department of the National Catholic Welfare Conference, asserted that the current European war is different from any other conflict of modern times in that one of the belligerents, Germany, "is attempting nothing less than the destruction of Christian civilization."

Monsignor Ryan, speaking on "Wrong Attitudes Toward the European War," said most opinions concerning the war in Europe "evade entirely the moral issue," which he stated as follows: "Which of the belligerents would utilize a victory in such a way as to promote welfare and righteous policies and which would pursue contrary courses?" He stressed the conflict between Christian civilization and the Nazi philosophy, saying "all the elements of Christian civilization are rejected in the principles of Nazism and denied to the German people by the Nazi Government."

THE Rev. Dr. George Johnson, Director of the Department of Education of the National Catholic Welfare Conference, in an address before the New Hampshire Conference on Social Work in Manchester last month, warned that the United States must preserve and strengthen the American home at all costs if the national defense effort is to be successful.

Asserting that in general America is "on the verge of religious bankruptcy," because for years it has been "wasting" its economic, social and cultural substance, Dr. Johnson said the American home has suffered with consequent peril to the whole nation. He cited bad housing conditions, lack of sufficient family income, and "a tendency abroad in the land to divest the home of certain responsibilities that belong to it by nature and to vest them in other agencies." He added that "family life, healthy, secure, and noble, is our first responsibility as a nation" and that if the term, "education for democracy," means anything at all, "it must mean first of all and all the way through education for fruitful family?

IN AN address at the United States Naval Academy, given under the auspices of the Midshipmen's Newman Club, William F. Montavon, Director of the Legal Department of the National Catholic Welfare Conference, stated that the United States is prudently "using the present world confusion to cement more firmly the union that holds" together the American nations. Speaking on "Our American Neighbors to the South," Mr. Montavon cited the "remarkable progress" made in recent years in binding the nations of the New World together and said that such a union may well be the source of rational reconstruction after the present world strife has been terminated.

Interests of Our Catholic Youth

A Contribution
of the
N. C. W. C. Youth Department

Specialized Catholic Action Among Youth in the United States

AN ENCOURAGING example of progress in the field of Catholic Action in the United States is its growth among American youth during 1940. There has been accomplishment along the lines of specialized youth movements similar to those originally launched in Belgium and France, and later in Canada. The Young Christian Workers Movement often referred to as the J. O. C. (Jeunesse Ouvriere Chretienne) has gained recognition and high praise from Pius XI and the present Pontiff. An English text on Catholic Action "Restoring All Things, A Guide to Catholic Action," edited by John Fitzsimons and Paul McGuire, devotes considerable space to the Y. C. W. and corresponding movements for young farmers, students, sailors, etc.

The first attempts to introduce specialized youth movements in this country were undoubtedly influenced by the experiences of the J. O. C. in Europe and Canada. Soon, however, the clergy and lay leaders realized that American conditions, needs and mentalities necessitated not only the elimination of foreign labels and terminology, but also required constant effort to adapt the methods to this country. The past year was characterized by a special effort to build up organic forms of Catholic Action with all the characteristics of a specialized youth apostolate and at the same time the specific conditions of the Church in America were not disregarded. The following rapid survey of the main groups includes a list of their very interesting and informative publications.

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I. YOUNG CHRISTIAN WORKERS.—Among the numerous Y. C. W. groups in this country, some have developed a method and literature which have merited attention outside their immediate sphere of action.

(1) "La Jeunesse Ouvriere Chretienne (J. O. C.) Franco-Americaine" of the Diocese of Manchester which groups the young Catholic workers of the French speaking population of Manchester, is the first Y. C. W. movement of this country to obtain official status as Catholic Action. His Excellency, the Most Reverend John E. Peterson, D.D., Bishop of Manchester, formally approved the formation of a Diocesan Federation of Young Christian Worker cells and appointed the Reverend Lionell Boulay, 28 Franklin Street, Somersworth, New Hampshire, as Diocesan Chaplain. Bishop Peterson also designated the lay-leaders of the movement. The Diocesan Federation publishes a monthly paper, "La Jeunesse Ouvriere," "Journal Jociste," as well as special leaders' bulletins for young men and women; a Handbook for cell-leaders was issued a year ago. Central address: 411 rue Beech, Manchester, New Hampshire.

(2) The Reverend Don. J. Kanaly (at present Chaplain of the Federal Reformatory, El Reno, Oklahoma) was one of the very first to try out the Y. C. W. formula in the States. Father Kanaly supervised the editing of a very interesting publication "The Young Worker."

(3) "The American Jocists" (formerly "The Young Catholic Militants") of the Diocese of Brooklyn, New York, still cling to European terminology, but do not apply so strictly the principle of specialization, interpreting the word "worker" in a rather broad sense. A monthly publication "The Crusader" (% Mr. Gerald Fitzgerald, 3118 Church Avenue, Brooklyn, New York) chronicles the multiple activities of this movement, which is divided into eight "chapters." For the last two months, a "Leaders' Bulletin" has been published, with the text of the "inquiry" on the social environment so essential for serious Catholic Action work, and a letter from the spiritual adviser, Reverend James A. Green, 98-57 63rd Street, Forest Hills, Long Island, New York.

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II. CATHOLIC ACTION IN UNIVERSITIES.—(1) The Catholic Action Students of the University of Notre Dame began last April with two cells, one for freshman, the other for seniors and graduates. The Reverend Louis Putz, C.S.C., serves as adviser. At present six cells are functioning and last Christmas the Most Reverend John F. Noll, Bishop of Fort Wayne, not only gave his official approval, but recommended publicly this "highest form of youth Catholic Action activities exemplified on the Campus of Notre Dame University." This endorsement appeared in the Diocesan paper, January 26, 1941.

The "Leaders' Bulletin" published by the Catholic Action Students of Notre Dame (P. O. Box 117, Notre Dame, Indiana) directs attention to the most valuable material of study and practice covering specialized Catholic Action here and abroad.

(2) The "Study Clubs on Catholic Action" at the University of Dayton concentrate for the most part on the study and the dissemination of knowledge concerning the nature, purpose and techniques of Catholic Action, as do several similar study clubs in other Catholic and secular universities and colleges. Recently, however, they have entered the field of concrete achievements and publish a very valuable little bulletin "Catholic Action Bulletin."

The National Federation of Catholic College Students, designated as the official federating agency for students in Catholic Colleges of the country, entrusted its National Commission on Catholic Action Study to the University of Dayton, with the Reverend Lawrence Monheim, S.M., as Faculty Adviser.

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III. YOUNG CATHOLIC FARMERS.—Real cells of the specialized apostolate for Catholic farm youth have not as yet been organized, at least on a permanent basis. However, the National Catholic Rural Life Conference, under the inspiration of Right Reverend L. G. Ligutti, its Executive Secretary, has set up a special Committee to study the methods of Catholic Action among young farmers used in certain countries and to work out some suggestions for a youth apostolate on the farm along the lines of specialized Catholic Action.

A program for "Catholic Rural Youth Groups" has been outlined with the definite object to train "a few of our best young people as missionaries for Catholic Rural Life." Several groups in different dioceses have adopted this program as Catholic Rural Youth Study Groups, with special emphasis on the philosophy of Catholic rural life. A series of notes for these groups is being published by Mr. Emerson Hynes, C.R.Y.T.C., Collegeville, Minnesota.

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IV. THE CELL MOVEMENT.—The groups referred to under I, II, and III, are more or less engaged in specialized Catholic Action, that is to say, in an organized apostolate

(*Turn to page* 31)

The Confraternity of Christian Doctrine

Now I See New Means for Old Truths. The Vacation School Does This Also

NOW I SEE.—There is nothing to be done with doubting Thomas' but exactly what the Lord did. Prove it to them. We may be justified in administering a gentle rebuke for putting us to the trouble of proof, but in any event prove whatever it is they want proved!

It was probably in some such philosophical frame of mind that Mrs. Angela A. Clendenin while touring the Wichita diocese in the interest of the Confraternity of Christian Doctrine, decided to write a playlet dramatizing a parish meeting of the Confraternity. To many people such words as organization, committee, etc., are great abstractions. They cannot visualize an organization as a group of individuals working together as a unit. Nor can they visualize a committee. It is all tangled red tape to them.

Diocesan and parish Confraternity directors, as well as parish officers, will welcome the playlet, *The Other Sheep*, through which Mrs. Clendenin presents the organization and objectives of the Confraternity of Christian Doctrine. With a cast of ten characters it is presented in a simple setting, the living room in the home of Mrs. Wilson, president of the parish Confraternity. It is in one act, sufficient to show the audience a typical meeting of the executive board of a parish Confraternity. The playing time is about thirty minutes. We do not hesitate to suggest *The Other Sheep* as an excellent means by which other organizations of Catholic Action may become familiar with the purpose and activities of the Confraternity of Christian Doctrine.

Copies of *The Other Sheep*, by Angela A. Clendenin, may be obtained from the Catholic Action Committee, 424 North Broadway, Wichita, Kansas, 25 cents single copies; $2.00 for 10 copies.

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NEW MEANS FOR OLD TRUTHS.—Two recent events in the field of the Confraternity of Christian Doctrine, bring us to the encouraging conclusion that the centers for teaching Christian doctrine to Catholic children in public schools, are beginning to employ modern means for teaching the ancient truths. In 1938 the U. S. Commissioner on Education said: "Unless we do make radio and motion pictures and other modern means of communication and visualization serve the major need of understanding our common life and our complex problems, I doubt very much if education, depending largely upon such traditional tools as pictures and blackboards can compete with these newer instruments."

For sometime the movies and radio transcriptions have been used in isolated cases—usually in parishes or catechetical centers which could afford them—in the teaching of Christian Doctrine, but it has not come to our attention that any diocesan Confraternity took upon itself the project of teaching catechism by radio or by moving pictures until we heard of the first being done in the diocese of Tucson, and the second in the diocese of Hartford. In both cases, the new means to present old truths was undertaken as a diocesan project with the purpose of providing a catechetical service which all parishes could use. Both projects have been accomplished with a minimum of expense. See *Radio Serial Brings Religious Truths to Children* in the January CATHOLIC ACTION, p. 24, for the story of what Tucson is accomplishing in what is practically a virgin field, that of the *religious* radio program for children. The January issue of *Columbia* carries the story of the amateur moving picture, in color, of the Mass, the project of the Hartford Confraternity of Christian Doctrine.

The moving picture and the radio are good allies of religious education. Whether for lack of interest, finances, or sense of opportunity, we have neglected to sign with them a treaty of cooperation for the religious benefit of those first charges of Church, home, and country—the children.

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AND THE VACATION SCHOOL DOES THIS ALSO.—What is a religious vacation school? To the often repeated question there comes the reply, "a standard school of religion conducted five days a week for four weeks during the summer to teach religion to Catholic children attending public schools." If given an opportunity the religious vacation school advocate will say even more, namely, that the school will bring religion into the home and by its influence reach out to secure the fallen away, indifferent, or lax adult Catholic. The child in the religious vacation school has a way of leading the priests, Sisters, and lay Confraternity workers to the individual adult or home where the influence and the comfort of religion is sorely needed. One may or may not believe the advocate, but experience will show that his claim is justified.

A diocese in New England shows in its annual report on the Confraternity of Christian Doctrine the following unexpected results of its religious vacation schools of 1940:

Number of baptisms (children of grade school age)	71
Number of converts	23
Number of validated marriages	4

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INTO TWO CAMPS.—"The world is drifting rapidly into two camps. In the one camp are those who are with Christ; in the other, those who are against Him." In such direct fashion does the Rev. John J. Walde open the pages of his "Making the Catholic Church Easy to Know," as excellent a text as has come from the press in recent years for putting into the hands of a non-Catholic or preparing Catholics to explain their faith intelligently. Divided into seventeen chapters, each followed by discussion aids and suggestions for religious practices, *Making the Catholic Church Easy to Know* fills another gap in the shelf of religious discussion literature suggested by the Confraternity of Christian Doctrine. Copies may be obtained from The Sunday Visitor Press at 25 cents per single copy.

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REGIONAL CONGRESSES OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE.—The growth of the catechetical movement in the United States which, at the call of Bishops and pastors, is recruiting thousands of the laity to the further study of religion and the teaching of it, is evidenced by the steady progress of the regional congresses of The Confraternity of Christian Doctrine. A glance at the Convention Calendar in this issue shows that eight such congresses to be held in the dioceses of Brooklyn, Tucson, Wichita, Lincoln, Savannah-Atlanta, Boise, Burlington and St. Mary's College, Notre Dame, are scheduled for this spring. The diocese of Mobile will sponsor a congress in the fall.

Sidelights on Social Action

Contributed by the N. C. W. C. Department of Social Action

INDUSTRY

AS WE WERE SAYING.—Last month, speaking of the approaching golden jubilee of Pope Leo's "Condition of Labor," and of its worthy celebration, we said, in effect, be practical. He was. He went as far as his position and the times warranted in attacking manfully the crass injustices and irresponsibility of his time. He would have us do likewise, in these times, and in our own special circumstances. He would have us utilize the amendments to his social teaching of Pope Pius XI and whatever sound interpretations have been placed upon them. This is no occasion for self-adulation. Those among us who deserve a crown of laurel for their active loyalty to Catholic social doctrine, if lined up, arm to arm, would hardly stretch across the street. Most of us merit crowning in a different manner. This double anniversary should be a spur and not a parking place—to confuse two eras. How can we contrive to bring the goal set up by Pius a little nearer, this year, in spite of new distractions and old lethargy? . . . A WORKING MODEL.—There are almost as many ways to contribute to social-economic reform as there are beads on your Rosary. One that has been shown to be fruitful by experience is the Catholic Conference on Industrial Problems. This national organization, auxiliary to the Social Action Department, has endured for upwards of fifteen years. It has gone into action more than seventy-five times. Its latest effort has been expended on the community of Camden, New Jersey. There, on January 27 and 28, six meetings were held. At each of them industry, labor, and government tackled the problem of mutual accord under the principles and ordinances of the Encyclicals, with priests and the forward-looking Bishop of the diocese, the Most Reverend Bartholmew J. Eustace, acting as guides and arbiters. . . . WHAT'S THE IDEA?—The chief objectives of these conferences appear to be two: enlightenment, in varying degree, for all who attend, and increased understanding and trust among those with diverse viewpoints. Some members of the audience are made aware of the encyclicals perhaps for the first time and introduced to their main outline; others gain information from reliable sources on late developments in labor organization, in management's outlook, in legislative enactments or administration or judicial decisions, in the social action programs of the Church. But where contending interests are involved we need, even more than information (which helps a great deal), the mutual respect, appreciation, confidence which develops most successfully in personal contact under friendly, and best of all, religious auspices. There are knotty tangles in employer-employe relationships and in the administration of the law even when all parties concerned exhibit nothing but good will. That is why it sometimes takes weeks to compose a new contract where unions have been accepted and well directed for years. But one of the biggest obstacles to the smooth inauguration of collective bargaining in the wide new fields into which it is now spreading is the distrust and hardly hidden hostility which each side feels toward the other, often with no other basis than vague fears and prejudices. These *can* be allayed in many cases by the simple expedient of meeting and talking things over. . . . TRY IT YOURSELF.—Why can't we have more such meetings? The Industrial Conferences reach only a small percentage of labor and employers in the few communities where they are held. No federal or state charter is required to imitate them. And it is not at all necessary to duplicate them in seeking their objectives. It is possible to bring minds and hearts closer together in like manner on every level from the mammoth Social Action Congresses, down through the one-day conferences and monthly luncheon meetings to the deliberately planned or casual conversation. On the smaller scale too, priests could well fill the role of mediators. It's a lovely vision: thousands and thousands of members of the C. C. I. P. each planning and working for the objectives described above, not only when the Conference itself comes to town but month-in-and-year-out—we have no illusions about a sudden collective conversion—until more and more people on both sides of the fence see the advantages, not of building the fence higher, but of leaning over the fence to discover what is in the other fellow's back yard and how both yards can be improved together to enhance the neighborhood. All we need to make the vision come true is a marvelous infusion of the sort of grace that wakes Catholics up, casts out indolence and selfishness, and lights the fires of self-sacrifice.

PEACE

SOME READING HINTS FOR STUDY CLUBS: On Latin America: The most important thing is to work for an understanding of the countries of Latin America on the basis of our common Catholicism in the new world—in the opportune setting of a dominant though dying capitalist era at grips now with the philosophy of Communism and Fascism. The following are indispensable background references, easily available:

"Latin America and the United States." A report of the Latin America Committee of the Catholic Association for International Peace, Washington, D. C., 10c. (An introduction to economic, political and cultural relations.)

"An Introduction to Mexico." A report of the Latin America Committee, Catholic Association for International Peace, 10c. (Its social and political history; the influence of the Church; relations with the United States and its future.)

Catholic Historical Review. January, 1940: "Our Latin American Neighbors" — Carlos Castenada — pp. 421-433; "The Role of Catholic Culture in Ecuador"—Richard Pattee—pp. 433-458. April, 1940: "The Role of Catholic Culture in Uruguay"—J. Manual Espinosa—pp. 1-14; "The Role of Catholic Culture in Bolivia"—Elizabeth W. Loughran—pp. 16-50; "The Role of Catholic Culture in Argentina"—Walter M. Langford—pp. 50-66. July, 1940: "The Present State of Catholicism in Peru"—David A. Rubio—pp. 167-182; "The Role of Catholic Culture in the West Indies"—Rev. R. A. McGowan—pp. 183-194; "The Catholic Church in Colombia"—Rev. James A. Magner—pp. 195-221. October, 1940: "The Contribution of the Church to Chilean Culture"—Rev. Edwin Ryan—pp. 324-334.

ON THE PAPAL PEACE PROGRAM.—Pope Pius XII, following the steps of his illustrious predecessors, has offered his guidance and help to a warring, miserable—and deaf—

world. Catholics have a duty to forward a knowledge of the Pope's program, and to get it applied, as far as within them lies. The following books and pamphlets will supply knowledge, stimulate thought and furnish suggestions: "The Pope Speaks—The Words of Pius XII." Harcourt, Brace and Company, New York, 1940, $2.75. A valuable volume. The papers of Pius XII (through September 4, 1940), with a biography by Charles Rankin. A Preface by the Most Reverend Edwin V. O'Hara, D.D., Honorary Chairman of the Catholic Association for International Peace. The Appendix contains the text of three important documents on peace by Pope Benedict XV and two by Pope Pius XI. "The Obligation of Catholics to Promote Peace, and the Rights of Peoples." A guide to attitude and action in the present crisis. Principles of national and minority rights. (C. A. I. P.—Washington.) "Pius XII and Peace." Peace addresses, allocutions, letters of Pius XII—March 3, 1939, to February 15, 1940. (N. C. W. C.) "The Pope's Peace Program and the United States." Application for America of the five-point peace program of Pius XII. (N. C. W. C.)

RURAL LIFE

BUILDING A STRONGER RURAL CHURCH.—There has been a good bit of talk the past few decades about building a stronger rural church—about building many more parishes in the countryside, even thousands more. Recently there has been rapidly increasing evidence that one small group has set about methodically working toward such an accomplishment.

In four years' time, a motor mission unit of the Paulist Fathers has built up nuclei of four parishes in Tennessee. In fact, in two of these places they have already built churches. There is already much reason to believe that their missionary efforts will some day be rated as among the most striking of any that this country has known. They work untiringly from one end of the year to the other. They use all possible means at their disposal—preaching, inquiry classes, vacation schools, participation in community activities, sacred moving pictures, religious music, the radio, the question box, visiting in homes, even on occasion following the men into the fields.

Nor are the efforts of these fathers limited to Tennessee. They have recently taken up work in two other states, namely South Carolina and Texas. Other groups, too, are engaged in motor mission work in the rural districts today, though their efforts are mostly limited to the summer season. A recent encouraging feature of this activity is the entrance of sisters into the field, particularly to work in catechising children, but also in some measure to do health or social work. Their fine influence will undoubtedly be very far-reaching in a short time. Much of this rural missionary work, notably that in the South, is among exceedingly poor people.

Hence the missionaries can well use any assistance given them. Thus, this new type of home mission work also opens up a field for the lay Catholic. And it is a promising field, indeed. The rural fields of America are ripe for the harvest. And that is the time for industriously gathering in the sheaves of grain. Read further on the rural problem under "Our Common Catholic Interests" section of this issue.

FAMILY LIFE

CATHOLIC ACTION AND THE FAMILY.—This is a topic of perennial interest, and is one that is second to none in importance today. Happily a new volume, "The Sacred Bond," published by P. J. Kenedy and Sons, is made available at this time and is replete with suggestions for the conservation and betterment of the prime social institution, the Christian home. A surprisingly large number of topics is treated in this moderately sized book. In a nutshell the contents of the eight chapters are:

Marriage is a God-made and not a man-made institution. It is essentially sacred and has a sacramental character. Furthermore, the union of husband and wife is a symbol of Christ's union with the Church. Mixed marriage offends against this sacred and religious character of marriage.

A multiplicity of offenses against marital unity are found in American life, causing much marital unhappiness and discontent. Violations of the law of indissolubility has created a divorce situation that is a shame and a scandal before the world.

The prime purpose of the family is the begetting and rearing of children. The practice of birth prevention and the neglect of family training give startling evidence of the rejection of this purpose.

Normally, the more intimately the members of the family group are bound together the better will the home perform its functions. A variety of natural and supernatural means can prove helpful integrating influences.

Two particular factors in the modern community that detrimentally influence the family are its economic arrangement and its moral influence. In the first instance there are, for example, unemployment, extra-domestic work for mothers, and starvation wages; in the second, the moving picture and the press, a horde of birth control advocates and of conscienceless lecturers and teachers.

The logical starting point for the building of a strong family life is pre-marital preparation, both remote and proximate. The careful selection of a life partner is a matter of prime importance.

The family is a great source of happiness in this life and a powerful ally in the struggle for happiness eternal.

The Church aids family life by many means, both natural and supernatural. Her marriage laws have peculiar value, often little appreciated by Catholics.

The religious note is to the fore in the volume. This is particularly in place today when a rebirth of paganism has degraded marriage and led to an almost incredible breakdown of the home.

N. C. W. C. SOCIAL ACTION PAMPHLETS

Guiding information relative to papal encyclical teachings are available at N. C. W. C. headquarters: Pamphlet printings of the Papal Pronouncements of Popes Leo XIII, Pius XI and Pius XII on such subjects as:

Labor and Industry;
Social Order;
Peace;
Citizenship;
Marriage and the Family; etc., etc.

Two new pamphlets have just been issued by the N. C. W. C.: *The Threat of American Decline* and *The Association of the Holy Family.*

Write to the N. C. W. C. for free publications folder of over 350 titles dealing with practically every phase of Catholic Action.

A Little Law and a Little Living

Contributed by the
N. C. W. C. Bureau of Immigration

THE END IS NOT YET.—Alien registration is over—as far as the actual registering and fingerprinting is concerned, the period provided for this purpose having ended on December 26. But this is only the beginning. All of the following regulations must be remembered by aliens wishing to keep out of trouble:

1. The approximately 30,000 alien and refugee children under 14 who are here, and who have been registered by their parents or guardians, must register in person within 30 days after their fourteenth birthday or be subject to fines or jail sentences. (The Director of Registration, Mr. Earl G. Harrison, states that he thinks this is a ridiculously early age and that something should be done about raising it.)

2. Aliens permanently here must keep the Department of Justice informed of any change of permanent address within five days of making such change.

3. Aliens who are here temporarily as visitors, students, etc., must notify the Department of their whereabouts every three months, whether they have changed their address or not.

Persons who failed to register through ignorance of the fact that they were obliged to do so are, for the present, being allowed to register with an accompanying explanation of their failure to comply with the law within the stipulated period. This privilege, however, it is understood, will soon be withdrawn. In spite of all the publicity, some persons, for example, who were awaiting the issuance of their final citizenship papers, thought they were not obliged to register.

Aliens not in the United States during the registration period and who subsequently arrive, will have been registered and fingerprinted by the American Consuls who issued their visas, this being now a routine procedure at the Consulates.

* * * * *

"PRE-EXAMINATION" PUTS ON FORMAL DRESS.—For some time this government has been humanely endeavoring to make it possible for certain persons in this country illegally (but with American citizen or legally resident families) or temporarily (but unable to return to their own countries) to regularize their status by applying for U. S. immigration visas at American Consulates in Canada. Canada, which has strict immigration regulations of its own, has cooperated to the extent of admitting these people (with the exception of enemy aliens) for this purpose for up to ten days, upon the guarantee of the United States to readmit them whether or not they obtain the visas. (In case of failure they would, of course, continue to remain deportable.)

Hitherto applications for pre-examination have been made rather informally but now new instructions are out and special forms must be used. There are two different application forms for pre-examination, one to be used by aliens for whom a warrant of arrest in deportation proceedings has been issued and one by those in whose cases no warrant exists. Both must be accompanied by an information sheet on which answers to *sixty* questions are to be given under oath and all must be submitted in duplicate. One look at the information sheet impels the N. C. W. C. Bureau to call loudly for help.

* * * * *

SEVENTEEN YEARS AFTER.—Another case that bears a 1924 opening date has been put in the N. C. W. C. Bureau's "closed" file. It was, as a matter of fact, closed once before, but prematurely, it would seem. Immigration cases have a way of coming to life again.

On July 9, 1924, the head of the family applied to the Bureau's New York office for assistance. His wife and eight children had been at Niagara Falls since April awaiting admission to the United States. The British quota had been exhausted for the fiscal year ending June 30, but now there was a new law in effect. The Bureau told the father that as soon as the Consul obtained a block of quota numbers from London he would be able to issue the visas.

But in 1924 there was an enormous demand against the quota for Great Britain and Northern Ireland and the Consul could only promise quota numbers for one of the family in August and for only two each month thereafter.

The Bureau counseled the father to have the oldest boy come first and explained that since visas were valid for four months the rest of the family could obtain them as they became available and then all come in together. This seemed simple enough and as no further difficulty was reported, the case was closed.

In October, 1939, the Bureau learned the sequel. The eldest boy *had* come in with the visa granted in August, 1924, but the two visas promised monthly thereafter had not materialized. The family had waited on the Canadian border as months went by, but when the mother heard from friends that her husband had been injured in an accident she and the remaining seven children had crossed the border without benefit of visas or inspection and had come to New York. They had been here ever since.

Two of the children subsequently married American citizens and legalized their residence but when a third attempted to do so the status of the illegally resident members of the family came to the notice of the immigration authorities.

At which point the N. C. W. C. Bureau pulled the case out of the "closed" file, put it in the "pending" file and went to work.

We will spare you the details for lack of space but on January 22, 1941, the case was closed for the second time. The entire ten members of the H. family are now legal residents.

* * * * *

THE MAILS DON'T GO THROUGH.—It is almost impossible for us here in the United States to realize the utterly fantastic conditions that prevail in Europe at the present time even in the simple matter of communication.

A case which illustrates the difficulties resulting from the existing confusion is that of two young American priests, which was referred to the N. C. W. C. Bureau of Immigration in September. They had been studying in Rome and had started for Spain and Lisbon for their summer vacation. By the time their Superior in this country received word of their plans, Italy had entered the war and France had fallen and for three months he tried in vain to get in touch with them in order to instruct them to return to the United States. The Order in Lisbon had succeeded in obtaining authorization for Portuguese visas but a month's delay in the letter reaching France resulted in the priests remaining where they were until, unhappily for them, the Portuguese border was closed. They then returned to Paris to await instructions and in the mean-

(*Turn to page* 30)

The National Council Of Catholic Men

A Unified Laymen's Program of
Prayer: Study: Action
Under the Supervision of the Bishops

N. C. C. M. Head Discusses "Religion and Peace" In National Radio Forum

An exposition of the Catholic point of view on "The Function of Religion in World Peace" was presented to a nation-wide audience in a radio forum on December 23 by Wilbert J. O'Neill, president of the N. C. C. M. Speaking in the "Wake Up America" program broadcast over the Mutual network, Mr. O'Neill showed that expediency or enlightened self-interest of a purely worldly kind had been "thoroughly discredited" as a guiding policy, and urged a "return to religion" as "the only way to peace."

Each of the three speakers in the program, representing the Protestant, Jewish, and Catholic faiths, delivered a brief prepared address, which was followed by a question and answer period. The greater part of the text of Mr. O'Neill's prepared address is reprinted here as follows:

"By 'function' I mean purpose, effect and relation.

"By 'religion' I mean a body of principles and rules of conduct based on man's recognition of God as the Supreme Being, the Author of life and Creator of all things, God to whom we are accountable for the right use of our lives, God with Whom, as the Ultimate Good, we hope to be united in eternity as a reward for such right conduct, and God from Whom we may be separated for all eternity as a punishment for grave abuse of our opportunities.

"I assume that Jews, Protestants, and Catholics, however they may differ, even on very important matters, will, for the most part, accept this much of a definition of religion. As a Catholic I go further and stress the supreme importance of the Divinity of Christ and of authoritative teaching of His doctrine.

"By 'world peace' I mean a condition in which nations live together as neighbors, in friendly relations, in the tranquillity of order based on justice and charity. I do not mean mere absence of violent conflict of arms. That is only a truce.

"Thus defining the terms, I say that a proximate and important purpose, though not the ultimate purpose, of religion is world peace; that one effect of faithful observance of religious principles and practices would be world peace; and that the relation of religion to world peace is essential and indispensable.

"Order is indispensable if life is to be tranquil.

"One function of religion is to inform and develop man's will and conscience so that he conforms to right order.

"Order involves right distribution and use of position, power and property. Order connotes respect for and obedience to laws made by competent authority.

"To the religious man the primary and ultimate authority is God. Every other authority is derived, directly or indirectly, from the Primary Authority.

"Men's governments make laws to promote order, and so peace, and they provide punishments for violations. But human laws are not always good and are often evaded. Violators often escape detection and, if detected, often escape punishment. Why? Because men are imperfect at best and without supernatural motives, fall miserably short of obedience and enforcement of laws.

"No human law, ordinance, or political or economic formula is an effective substitute for good will guided by good conscience motivated by principles of justice and charity and recognizing its accountability to God.

"If the conduct of the overwhelming majority is guided by religion, we may expect this majority to see that good laws are enacted and enforced. Common sense and bitter experience tell us that a people cannot, by hiring a part of themselves as a police force, save themselves from moral bankruptcy and consequent social disorder.

"As with individuals, so with nations. Except perhaps when they supinely surrender to a dictator or ruling group who misrepresent them, the people within each nation make and express the composite will of that nation. If they are honest, God-loving and God-fearing people, people of courage and good will, the nation will act with good will toward other nations. For international peace the world needs unity—solidarity of the human race as brothers under the Fatherhood of God. That is the unity for which the present Pope pleads so eloquently in his encyclical letter on 'The Function of the State in the Modern World.'

"Attempts to attain peace, domestic or international, without supernatural motives, assume that men's skill in the utilization of the resources of the earth can make an economic heaven on earth. They assume also that expediency or enlightened self-interest of a purely worldly kind will lead men to avoid violent clashes and fraudulent conduct, will result in fair and equitable distribution of worldly goods and opportunities and so produce peace. This doctrine has been thoroughly discredited. Self-interest, enlightened only by worldly ambition, degenerates into greed and lust for power.

"A people who have failed to maintain a sound social order without religion sometimes seek to escape the consequences by leaving everything to the State. But the stream cannot rise higher than its source. The State will not be better than its citizens. Abdicating the right and duty of self-government is inconsistent with man's dignity and is a product of despair.

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"Liberalism leads to anarchy, anarchy perforce ends in dictatorship just as does totalitarianism. All ignore the inescapable principle that material things are subordinate to spiritual things and must be kept in their right place as means to serve the true ends of man's dual nature and not as ends in themselves. In international affairs as in private affairs, too many have in one breath pleaded for the freedom of unrestrained competition for worldly things, and in another breath, pleaded that this same unrestrained competition released them from their social, moral and religious duty as stewards of their talents, their property and their power. The result has been crime and economic war at home, international war abroad, desolation everywhere and a pessimistic, defeatist attitude toward any plan or hope of basic readjustment. This pessimism inevitably follows the loss of an effective moral sense, based on a universal norm of morality.

"The only remedy is a return to religion. That is the only way to peace."

"But the Will—There's the Rub"

If, in his address reprinted above, Mr. O'Neill had had a few minutes more in which to talk directly to Catholic lay leaders—such as the readers of CATHOLIC ACTION—he might have gone on to say: "But to create the program by which to carry out this policy and to create the desire and the will to put that program into effect—ah, there's the rub." We all know the right policy is a return to religion—to faith in God and observance of His Commandments. The program also is at hand—the program of Catholic Action—which was defined time and again during the pontificate of Pope Pius XI (to the amazing extent of some 1,000 pages of Papal letters, addresses and encyclicals). We know too that it has been redefined clearly and exactly by Pope Pius XII (see page 11 of this issue) and has been echoed and re-echoed across the world by Catholic leaders—bishops, priests, and laity. Clearly it is not for lack of knowing what should be done that we have not already set ourselves to the task, but only for lack of the desire and the will.

Despite this gloomy conclusion about the past, there is evidence that right now and in the immediate future, we are closer to having that will than in many decades past. Thus from our religious leaders we hear that America is more ready than ever before for a return to religion. There are secular leaders too who are calling for a return of religion to the curriculum of the schools. Thus Walter Lippman, speaking on December 29, 1940, under the auspices of Phi Beta Kappa at the annual meeting of the American Association for the Advancement of Science, must have given his listeners a terrible jolt by devoting his address to showing that the world is being torn to bits because the graduate of the modern school was not given a most important part of his education, "classical religious culture." As a consequence instead of making him a "free man," modern education made him a "freed and uprooted and dispossessed man."

It is obvious that those who have religious traditions have a duty, therefore, to speak up now and make available again their religious birthrights to those who have been dispossessed. The policy has been stated, the program is at hand, there remains only the exercise of the will to put it into effect.

There can be no gainsaying an apathy among us Catholic laymen in the past—the record is strewn with the bones of well-conceived and well planned efforts that have failed for lack of interest and support. There is good reason for the organization leader to hesitate and consider well before acting. But in the end, with such huge odds as there are at stake, there can be only one right decision.

A brief restatement of the program of Catholic Action is given on page 10 of this issue and we strongly recommend it to your consideration. By the way, the penitential season is about to begin. Why not make the beginning of Lent the occasion for the inaugural of new activities?

To aid leaders in working among their membership to increase interest in doing more than is now being done, and to show that the program of Catholic Action exactly fits the needs of the times, we will be glad to send free on request to N. C. C. M. affiliates copy of a newly published booklet: *What Is Catholic Action*, written by the Rev. James J. O'Toole. In addition, we have available free on request a suggested list of topics for discussions or talks together with recommended pamphlet readings on each.

We also wish to mention again the transcribed radio series that may be rented from N. C. C. M. at $3 per program. The sponsoring of this series brings to the radio public of each community an exposition by Monsignor Sheen (1) of the Christian answer to how we may find lasting peace, and (2) of man's purpose in life and how he may fulfill it. It is an excellent means of providing the apostolic activity necessary to every Catholic Action program.

Another apostolic work is to secure additional listeners for the Catholic Hour. Postal card announcements of the current series by Monsignor Sheen suitable for mailing to prospective listeners of your community may be had free on request from N. C. C. M.

Oklahoma Catholic Action Council Latest N. C. C. M. Affiliate

Within the past month the Diocesan Catholic Action Council of Men of the Diocese of Oklahoma City and Tulsa was organized and has affiliated with the National Council of Catholic Men. The Council was set up under the leadership of Most Rev. Francis C. Kelley, Bishop of Oklahoma City, and with the assistance of N. C. C. M. field secretary, Dr. John G. Bowen.

The Particular Activities recommended, from which parish councils make their selections, are: (1) promoting regular observance of Holy Name Communion Sunday; (2) St. Vincent de Paul Society work; (3) Ushers activities; (4) Youth work; (5) The apostolate to non-Catholics; (6) Radio work; and (7) conducting discussion clubs. In addition the parish council may adopt or substitute any other Catholic activity or activities deemed most useful to the particular community. The officers of each parish council are: president, secretary-treasurer, and a chairman for each of the particular activities adopted. The pastor in each case serves as moderator of the council.

All the lay officers together with the moderator, make up the Executive Board of the Parish Catholic Action Council of Men, which Board meets on a designated day each month at the rectory. The agenda for such meetings include a report by each chairman of a particular activity; an instruction on a point of Catholic Action by the moderator; a discussion of the needs of the parish and ways and means by which the men may assist the pastor in meeting such needs. Reports of each session are to be made regularly to the diocesan president, John F. Eberle, of Oklahoma City. Rev. F. X. Neville, of Geary, Okla., has been appointed diocesan moderator of the Council and Charles Nall, of Oklahoma City, is serving as secretary-treasurer.

During February, Dr. Bowen will be engaged in the erection of a Diocesan Catholic Action Council in Saginaw, Mich. Following completion of his work there, he will go to Galveston, Tex., and then to Corpus Christi for further N. C. C. M. organization activities.

K. of C. Council Right on the Job

The record shows very flatteringly that if there is a situation in their own vicinity that calls for lay action, the New Jersey State Council of the Knights of Columbus is right smack on the job to get it done. So when we sent out our recent letter to affiliated organizations making suggestions as to what might be done most profitably in national defense work, we should not have been at all surprised to have heard from State Deputy John F. X. Landrigan that they were already actively engaged in carrying out many such activities.

But we were delighted nevertheless at the extent of the work done and we extend hearty and most cordial congratulations to the New Jersey State Council and its local groups

for the work carried on at Camp Dix in cooperation with Major George Crone, Catholic Chaplain. A brief account of what the Council has done follows:

1. All Council clubhouses were opened to service men in the vicinity of same.
2. Services of local Council committees were offered to help Draft Boards.
3. Information helpful to selectees was disseminated through these committees.
4. Used magazines were collected and forwarded to the Chaplains for distribution.
5. Ten thousand of Monsignor Sheen's "Prayer Book for Our Times" have been distributed thus far.
6. Four Mass kits were provided.
7. Six ciboria were provided. Some Councils are donating them in honor of deceased members.
8. Writing paper was provided.
9. Three thousand pairs of rosary beads were made available to the Chaplains.
10. Seven shows have been produced. Each one was made the particular assignment of a certain Council. Thus there was a "Bayonne Night," an "Elizabeth Night," and so on. Each Council secured the talent (donated in each case) and put on the program under the supervision of the chaplains. The State Council provided food at nearby clubhouses after the show. A clubhouse is located 8 miles from the camp on either side.

A Job to Be Done For the Child

If there has been one kind of activity that laymen's societies may lay claim to having tackled with gusto, it has been anything in which there has been involved injustice and unfairness against the Church, its members and its institutions. We can point particularly to encounters with those who would do away with the Catholic school, with Ku Kluxers, with the late "united front" groups, with followers of Rutherford, with bigots generally, as well as to a gallant but thus far unsuccessful fight for state support of Catholic schools in the State of Ohio.

At the present time a new way to meet the problem of religious education of children in public schools is being tried in many parts of the country, notably the State of New York, and among others, the community of Youngstown, Ohio, and a number of predominantly Catholic counties in the Diocese of Cleveland, Ohio. This is a "released time" arrangement, one permitting the release of children from public schools for a specified period each week for the purpose of religious education and observance. Such a law, releasing an hour a week, was passed by the New York State Legislature in the Spring of 1940 and is now in effect in New York City. Many organizations bitterly opposed the granting of permission for the law to take effect in New York City, but a set of regulations for administration of the law was finally adopted in November, 1940. And, according to a *New York Times* news account of January 27, the first week-day religious school sessions were to be held on Wednesday, February 5. In New York the religious classes are conducted in religious centers outside the schools. In Youngstown, where the project also will begin early in February, space will be provided for the religious classes within the public school buildings.

Undoubtedly there will be other sections of the country that will decide to seek similar legislation, whether statewide or city-wide. As heads of families and as taxpayers, laymen have a particular interest in this movement. All must look of course to the diocesan director of the Confraternity of Christian Doctrine for leadership in the matter and through him to the Bishop. But we are sure in any case that the Confraternity will welcome the interest and inquiries of laymen's organizations and will especially look for support and cooperation where the movement is under way.

THE CATHOLIC RADIO BUREAU

What They Say About The Catholic Hour

In handling the swift and heavy stream of mail being received in response to the current Catholic Hour series by Monsignor Sheen it is not possible to keep account of all the outstanding commendations received from listeners daily. Nevertheless there are some in each day's mail that are preserved. And, in the belief that a sampling of these will be of interest to Catholic Hour friends, we reprint a number of excerpts from them.

The first is from the wife of a former vice president of the United States, who states: "I have just listened to Father Sheen's splendid sermon as I always do when possible . . . I am not a Catholic. I have been a member of a Protestant church many years but I get much help from Father Sheen's sermons."

The second is from a Catholic layman in Pennsylvania, who says: "I write to tell you of the conversion last summer of my brother-in-law, who has been in our family 35 years. Last winter he listened to your broadcasts and learned so much that he was converted. He was baptized and made his first holy Communion in August, 1940, after he had reached the age of 71 years.

"I wanted you to know this. Our family are all so happy. He is a wonderful Catholic. Thank God. . . . May He bless you in the work you are doing."

Another is written by a non-Catholic lawyer and comes from a small city of Pennsylvania. He says: "The Catholic Hour is in my mind the most inspiring and worthwhile program on the radio and I have enjoyed hearing it for quite some time. Enclosed please find my check in amount of $25 for the furtherance of the excellent work you are doing."

From a Catholic presbytery in the British West Indies comes this message: "Over and over again for the past few years have I attempted to write you a line to thank you ever so much and with all sincerity for your magnificent addresses over the radio. I have listened to as many as possible during the past five years and I have always left my radio feeling a new impetus to spread the Gospel of our Divine Master. . . . May God and the Blessed Lady and St. Dominic, that great lover and promoter of truth, bless and strengthen and protect you."

The minister of a Protestant church in Illinois writes: "Like everyone else I listen to all kinds of drivel over the radio but—all is NOT drivel. And I want to thank Monsignor Sheen for the addresses I hear him make over the radio almost every Sunday. That means every Sunday I can hear him for Sundays with me are busy days. I have heard him again today and I should very much like to have a copy of his address on 'War as a Judgment of God.'

"And please give the Reverend Monsignor my kindest regards. Tell him I can endorse everything he said yesterday, even his remarks concerning the Church and the Bible."

Another Protestant minister, writing from California, says: "Your program today was truly inspired. The material presented by Father Sheen was exceptional. . . . I think your program does more to promote real thinking in America than any other program on the radio. If you don't mind, may I use your thoughts as I ascend the lectern myself?"

A Protestant layman wrote from Nebraska: "We listen to your program each Sunday afternoon and regard it as one of the finest programs on the air. Monsignor Sheen is an outstanding and interesting speaker."

Another Protestant layman from Montana wrote: "As an

American not of your faith but a Mason and a Christian, I want to applaud your effort of today especially. It is too bad that more of our Sunday preachers all over the United States do not say what is evident."

A Protestant minister from Virginia writes: "The printed copies of radio addresses you kindly mail to me are read with pleasure and profit. Msgr. Fulton Sheen's addresses are like the messages of the Prophets. I call attention to your broadcasts as often as opportunity allows.

"I would like to have about 15 copies of Monsignor Sheen's pamphlet WHAT CAN I DO for distribution among strategic persons in this community. . . .

"With fervent good wishes for your continued success in your effort to save the foundations of our Republic."

Catholic Hour Prayer Convinces Non-Catholic

A Catholic Hour prayer for the President was the final spark necessary to convince one non-Catholic listener, a recent letter received here states. The prayer referred to was read in the Catholic Hour by Right Rev. Msgr. Fulton J. Sheen on January 19, the eve of the inauguration of the President. It was the Prayer for Civil Authorities originally composed by Archbishop John Carroll, first member of the American Hierarchy.

The text of the letter, which came from a business man located in a large city of the Southwest, is as follows:

"I am a Protestant since I was reared in that faith.

"You are the only man who has ever been able to convince me that you are sincere. For years I have made it a point to hear your talks.

"I would like to become a Catholic, but I do not have the slightest idea how to start. Any man who can consistently deliver the 'square shooting, straight from the shoulder talks' like you do, in my opinion, is bound to be a man of the Lord God. I don't believe that any man regardless of his education could possibly carry his points like you do, Sunday after Sunday, without divine help.

"Last year I was five months in the hospital, and I had a radio especially put into my room so that I could hear your talks—you and Father James M. Gillis.

"Your prayer today for the President was the spark which finally sold me, and prompted this letter. . . .

"In conclusion, I offer my humble respect and a prayer for you and your good work. May the Lord God, through His Son Jesus, help you and inspire you, and protect you."

Religious Broadcasts Again Heard in France

A recent letter received in our office from Mlle. Suzanne Malard states that religious broadcasts are again heard in France now that the national radio stations are functioning. Mademoiselle Malard is known in this country as the co-author with her mother, Cita, of the radio drama, "The Living God," which the N. C. C. M. has produced annually since 1938.

"On November 1, we gave a poem in dialogue, 'The Resurrection of the Flesh,'" Mademoiselle Malard writes: "on November 2, a piece about the dead, 'The Crier of Souls,' and on November 11, a sketch 'Philip IV and Maria de Agreda,' written with a view to emphasizing the importance of Franco-Spanish amity to the Christian equilibrium of Europe."

Mademoiselle Malard reports that they have just finished a series of sketches on French Saints: St. Therese of Lisieux, St. John Francis Regis (observing the third centenary of his death), the Cure d'Ars, St. Vincent de Paul and St. Margaret Mary. A series dealing with the missions is in preparation. Apologetics as the basis of radio programs has the full approbation of the authorities, she adds, but even broadcasts are being hindered by "severe budgetary restrictions which are making their appearance progressively."

The broadcast of these programs brings to more than thirty the number of religious plays thus far written an produced by the Malards, many of which, in our opinio rate in technical skill with the very best.

Catholic Youth Program Goes on the Air

The fifth annual "Call to Youth" series of radio broad casts of the National Council of Catholic Women opened o Saturday, February 1, with an address by Anne Saracho Hooley on "At the Crossroads. The broadcasts, sponsored b the National Youth Committe of the N. C. C. W., will be hear every Saturday for 13 weeks over the Red Network of th National Broadcasting Company from 12.30 to 12.45 p. m Eastern Standard Time.

The theme of this year's broadcasts is "Today's Aposto late—Youth Lives the Twentieth Century." The variou addresses will be given by several Bishops and prominen Catholic leaders in the field of youth, clerical and lay.

Canal Zone to Hear Sheen Transcriptions

Newest sponsor of the N. C. C. M. transcriptions is Cris tobal Council of the Knights of Columbus, located in Colo Canal Zone, which will broadcast the programs over Sta tions HP5K and HP5O. These ar transcribed addresses of Right Rev Msgr. Fulton J. Sheen, produce and distributed by the Nationa Council of Catholic Men.

The production of the programs was inaugurated by th N. C. C. M. in December, 1940, and they are now being use over 44 stations in 26 states extending from Massachusett to California, plus one station in Ontario. The program are sponsored in each case by a local laymen's organizatio affiliated with the N. C. C. M.

Vatican Broadcasts On New Wave Length

Beginning January 19 all broadcasts to America fro the Vatican City radio station will be transmitted on wave length of 6,190 kilocycles, a recent dispatch state The broadcasts in English di rected to the United States ar received here at 8:30 p. m E.S.T., on Sunday and Thurs day nights.

Non-Catholic Writes Editor in Praise of Catholic Hour

The address on "Providence and War" given in th Catholic Hour on December 29 was praised as "an inspira tion to man" by Frederick G. Frost in a missive publishe among the letters to the editor *The Washington Post* on January 1941. Mr. Frost, who stated he wa not a Catholic, said he wished th sermon could be rebroadcast to th world. The text of his letter follows:

"The courageous and forthright sermon given by th Right Rev. Msgr. Fulton J. Sheen on the Catholic Hou over the radio on Sunday afternoon was an inspiration t man. Had his sermon of Sunday been broadcast over a American networks and to all language-speaking people throughout the world, I sincerely believe, it would hav done more good to the soul and spirit than have all th political speeches of the past.

"I wish there was some way that Father Sheen's sermo could be rebroadcast by electrical transcription to a America and to the world this New Year or afterward. am not a Roman Catholic, but I do wish to commend Fathe Sheen for the very inspiring sermon he gave, and I hop he will be allowed to give it again at some time in the nea future. The world and its rulers need such a dose of i spiring religion. As Father Sheen truthfully said, "G has not abandoned the world; the world has abandone Him." It is time for a world reawakening to the principl laid down by that omnipotent constitution: the Sermon the Mount."

N. C. C. W. Launched *in* Brooklyn Diocese

Bishop Kearney Leads 800 Delegates at Notable Organization Meeting

"UNITY" was the keynote of the impressive gathering at Brooklyn, N. Y., on January 26, marking the "inaugural convention" of the Brooklyn Diocesan Council of the National Council of Catholic Women. Some eight hundred delegates from the parishes throughout the Diocese and from the various interparochial organizations crowded the Columbus Club to capacity at an afternoon business session and at the dinner which followed.

"We are all impressed with the necessity for unity in all our actions, therefore we must try to coordinate the activities of Catholic groups throughout the Diocese," stated the Most Rev. Raymond A. Kearney, Auxiliary Bishop of Brooklyn, in the closing address at the dinner meeting, adding that he anticipated the Diocesan Council would do a great deal "to further religion, virtue and charity not only among ourselves but throughout the country we love."

In a stirring tribute to the laity of the Diocese, Bishop Kearney said, "No laity anywhere are more devoted to the cause of religion or are more in union with their chief shepherd and pastor. Where the need calls they can be depended upon for generosity, sacrifice and effort. The women of Brooklyn are ready to be counted, to do their duty for God and Country."

In closing, His Excellency expressed his gratitude at the success of the occasion and stated that "it is symbolic of the unity that must characterize us at all times."

Rt. Rev. Msgr. J. Jerome Reddy, appointed by the Most Reverend Thomas E. Molloy, Bishop of Brooklyn, as diocesan director of the Brooklyn Diocesan Council, presided at the afternoon business session and called to mind that organization meetings had been held in the four counties of the Diocese and that this meeting would weld together the county councils into the Diocesanwide federation.

Pointing out that the National Council of Catholic Women was not only a national federation of Catholic women's organizations under the leadership of the Bishops of the United States, but as part of the International Union of Catholic Women's Leagues was part of a world-wide federation, Miss Marguerite T. Boylan, executive secretary of the Catholic Charities of the Brooklyn Diocese, recounted her attendance at one of the Congresses of the International Union and the inspiration that came from such participation. She enumerated the standing committees which will characterize the program to be promoted by the diocesan council through its federated units: Family and Parent Education; Youth; Press and Publicity; Industrial Problems; Home Defense; and Cooperation with the Confraternity of Christian Doctrine. Eventually it is planned that parochial councils will be formed with the approval of the respective pastors.

Miss Lenna M. Wilson, field secretary of the National Council of Catholic Women, extended hearty congratulations in the name of the Board of Directors of the National Council. She emphasized the fact that the National Council was not a new organization, but simply a federation of existing organizations, giving them strength through a united voice within the Diocese and throughout the nation. The work of each federated group would be aided and stimulated through contact with each other and through the suggestions and information directed to affiliated organizations both from their diocesan and national headquarters, they would be kept informed on matters of paramount interest to them as Catholics and as citizens. "The field of possible accomplishment is limitless," stated the speaker, "and the work will succeed within the diocese and throughout the nation in the measure that it is encouraged and supported by our Catholic women."

The Constitution and by-laws of the Diocesan Council were read by Dr. Madeline Arcese and tentatively adopted for one year.

The report of the Nominating Committee given by the chairman, Miss Mary Kennedy, was unanimously accepted. Mrs. Henry Mannix of Brooklyn, who was elected president, pledged her best efforts to the success of the Council and asked for the wholehearted cooperation of all of the Catholic women of the diocese.

Addressing the dinner meeting, Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, reviewed briefly the struggle for unity on the part of Catholic organizations in the United States prior to the organization of the National Catholic Welfare Conference and since its inauguration.

Appealing for wholehearted cooperation of the Catholic women of the Brooklyn Diocese in their own Diocesan Council and in their National Council, Monsignor Ready stated: "The Council offers to the Catholic women of this nation a glorious opportunity for united service in the cause of Christ. It marshals the valiant battalions of Catholic womanhood under the united command of Christ the King and marches on to invincible victory with a crusading cry of service, 'For God and Country'." (Further excerpts from this address appear elsewhere in this issue.)

Madame Sigrid Undset spoke of the sad plight of Catholics in the Scandinavian countries and asked for prayers for her fellow Catholics.

Complimenting the women of the Brooklyn Diocese upon the organization of the Diocesan Council, Lady Margaret Armstrong, president of the Ladies of Charity of the Archdiocese of New York, extended greetings and good wishes for every success.

The newly elected president, Mrs. Mannix, presided at the dinner and at a Board of Directors meeting which preceded it. Vice-presidents of the Diocesan Council who are also presidents in their respective counties include: Mrs. William G. O'Brien, Kings; Mrs. Peter M. Daly, Queens; Dr. Florence Duane, Nassau; Mrs. Andrew Schmitz, Suffolk. Mrs. Edwin Keating and Mrs. James Brown will serve as recording and corresponding secretaries, respectively, and Mrs. William J. Godfrey, treasurer. Members at large include: Mrs. Edward V. Killeen, Miss Mary A. Kennedy, Kings; Mrs. Arthur S. Aubry and Mrs. James M. Dobbins, Queens; Mrs. Thaddeus Armstrong and Mrs. Douglas Grant, Nassau; Mrs. Charles Huisking, Mrs. Thomas E. Murray, Suffolk; also Dr. Madeline Arcese, Mrs. Lawrence Bodkin, Miss Marguerite T. Boylan, Mrs. Philip A. Brennan, Miss Loretta Butler, Miss Mary W. Carey, Miss Margaret J. McCooey and Miss Madeline W. Smith.

IN THE FIELD OF CATHOLIC EDUCATION

(*Continued from page* 14)

Loyola University of the South and Xavier University. The former, just past the quarter century mark, has developed rapidly under the guidance of the Jesuit Fathers, until its enrollment has passed the 2,000 mark. Xavier University is the only Catholic University for Negroes in the United States. Under the direction of the Sisters of the Blessed Sacrament, it has gained national prominence.

The archdiocesan system of Catholic education is directed by a Catholic school board, headed by His Excellency, Archbishop Rummel. Members of the board are leading ecclesiastics, laymen and laywomen. Under the direction of the superintendent, Father Prendergast, the schools have made tremendous strides in standardization and unification.

The New Orleans convention, coming as it does during a critical time in the nation's history, will be an important one. With the stress being placed on the importance of religion for the safeguarding of democratic principles, the deliberations of the assembly and the pronouncements of Catholic educators on religion in education are expected to attract national attention.

Unity Through Lay Organization

Speaking last month at the inaugural convention of the Brooklyn Diocesan Council of the National Council of Catholic Women, the Right Reverend Monsignor Michael J. Ready, General Secretary of the National Catholic Welfare Conference, gave expression to some timely and guiding thoughts in the development of the Bishops' plan of National Catholic unity through the Lay Organizations Department of the National Catholic Welfare Conference. We recommend to our readers a careful consideration of the following paragraphs from Monsignor Ready's address:

"In the brief period of twenty years, Catholic lay organization under the direct guidance of the Bishops of the United States has become so strong and so extensive as to merit often the praise and commendation of the Vicar of Christ."

"The not-so-long-ago days of the isolated, unrelated parish society of women is unknown today in sixty-three dioceses of our country by reason of the National Council of Catholic Women and the genius of its diocesan organization program and the sacrifices of the legion of noble women who have promoted its work."

"The National Council of Catholic Women by itself, considered merely as a national federation or a national coordinating council of societies, would be quite important and most desirable. But the National Council of Catholic Women considered as a constituent factor in the representative national organization of the Bishops of the United States assumes a worth and an importance far beyond the efficiency of a federation of Catholic groups and societies."

"In the plan of Catholic national unity, the Bishops of the Church have entrusted to the National Council of Catholic Women a grave responsibility as well as a signal honor. The National Council was chartered to give to the Catholic women of this nation the privilege of partnership in the Bishops' important program for Catholic Unity."

"The National Council was not to be just another society. It was set up to be and for twenty years it has proven to be the medium for united Catholic cooperation of all societies under the leaders of the Church. It recognizes the worth and variety of multiple Catholic organizations and it is charged to encourage and aid them. It enlists the strong with the weak so that by common understanding and mutual regard no element of Catholic organization will be lost to the superior interests of the Church."

"The late beloved Pius XI made every loyal child of the Church conscious of Catholic Action. The saintly Pontiff called it the participation of the laity in the apostolate of the Bishops. Catholic Action was not just doing something good but it was an obedient, orderly, intelligent cooperation in the work of the Church. Catholic Action pre-supposed leadership on the part of the Bishops and cooperation on the part of the laity in matters affecting the welfare of the Church and the general good of society."

"Unity plus action makes for success. Individual or separatist action without regard to unity spells disaster. National unity for Catholic Action must be the end we seek in all organization programs."

"No Catholic denies the necessity of unity for the accomplishment of any worthy Catholic work. Our parishes could not be built nor exist long without a united effort on the part of the pastor and people. Our schools rest on the same mutual striving. The orphanages, hospitals, seminaries, the extensive program for Catholic charity and protection of youth—in a word the building up and functioning of Catholic life in our communities depend on the generous spirit of Catholic unity towards the dioceses ruled by our Chief Pastors in the Faith."

"Upon this cornerstone of unity rests the welfare of the Church in national concerns. . . . We have the obligation not only of combating error and resisting evil but also the glorious duty of teaching truth and fostering virtue."

"It is frequently asked, 'What has the National Council done?' . . . Through the various services rendered by the Departments and Bureaus of the National Catholic Welfare Conference, its affiliated organizations throughout the Dioceses of the United States have received from the National Council of Catholic Women information, studies and programs and suggested aids for the better functioning of their individual societies and for a wider participation in Catholic National life. The National Council has provided in the Nation's Capital, under the direction of the Bishops of the United States, a central office to represent you in making known to Committees of Congress the Catholic attitude on legislation affecting the home, the school, women in industry and rural communities, public health, youth, maternal care, peace and a long list of other important proposals. In the lengthening years this service has been of inestimable value in making the Catholic position known and honored."

"The National Council, at the invitation of the Bishops, has sponsored the National Catholic School of Social Service and thereby has aided the vast programs of social work in the diocesan bureaus of charity throughout the nation."

"The Council has contributed the stimulus and inspiration for rearing in hundreds of our communities a much needed intelligent, zealous leadership amongst Catholic women."

"Through the National Council, the Catholic women of this nation can speak with a loud, strong united voice in contradiction of those who see in American womanhood merely an experimental laboratory of shifting social theory. We salute its watchful, unflagging defense of decency in its great battle against birth control legislation and sterilization bills in the National Congress and its constant representation before the Post Office Department on the matter of obscene books and literature."

"More pertinently I would ask, 'Why is not this National Council better understood and more generously supported?' Why, with Catholic interests exposed to danger on a hundred fronts, have we the necessity of pleading the apparent need of united Catholic defense?"

"I offer for your consideration a more generous attitude towards the necessity of national organization. Ask yourselves not, 'What has the Council done?' Rather ask, 'What have we done to make the Council a strong voice, a more potent influence in the service of the Church and the nation?'"

"The true Catholic spirit of unity is known not from what we expect to receive from the Church but rather from what we can give to Christ."

N. C. C. W.'s Inter-American Committee

Note: Information and suggestions set forth in the following article should be of interest to all diocesan, deanery and local units of the N. C. C. W. as well as to its affiliated organizations. It is to be hoped that the N. C. C. W.'s Subcommittee on Inter-American Affairs' proposal will receive thoughtful cooperation.

THE National Council of Catholic Women has, for many years, been in touch with organized Catholic women in the Latin American countries. Our common membership in the International Union of Catholic Women's Leagues has brought the delegates from the N. C. C. W. of the United States into personal contact with the delegates from the other Americas at the Roman Congresses of the Union.

Prior to the last three Pan American Conferences, correspondence has been maintained with the Catholic women's organizations in most of the South American countries to apprise them of the stand of Catholic women in our country in regard to matters concerning women which might appear on the agenda of these Conferences.

The National Council of Catholic Women cooperated with other national organizations in the United States in a resolution to be presented at the Lima Conference favoring protective legislation for women workers and the safeguarding of motherhood.

World conditions having temporarily paralyzed contacts through the International Union of Catholic Women's Leagues, it was judged well by the N. C. C. W. Executive Committee, in 1940, to set up a means for continued and increased direct communication between the Catholic women of all the Americas. To this end a Sub-Committee on Inter-American Relations was set up in the Committee on International Relations to develop plans for more intimate and continuous cooperation between the Catholic women of this Western Hemisphere.

Since this phase of Council work is perhaps among the most recently initiated on a broad scale, an analysis along the line of the six cardinal principles of a report—*who, what, why, how, where,* and *when*—may be in order.

WHO—This applies especially to diocesan councils, and affiliates thereof. The suggestions are open, however, to any Catholic group or individual who may benefit thereby, and thus render service to Church and Country.

WHAT—We are here concerned with the Sub-Committee on Inter-American Affairs of the National Committee on International Relations of the National Council of Catholic Women.

Because the national Sub-Committee functions through its diocesan, deanery, and parish counterparts, we are especially concerned with such diocesan and local activities, either already in existence, or (we hope) soon to exist.

WHY—Because a need exists for closer relations and greater understanding between the Republics of the Western Hemisphere, which are at peace in a war-maddened world, and on whom rests the responsibility of maintaining and preserving the Christian cultural heritage of Occidental Civilization.

Because, as Catholics, a common bond exists already between us and the Latin American countries, and it is therefore logical and fitting that we should cement this relationship, develop understanding and sympathy, and increase mutual respect and confidence.

Because our Government is making great strides along this line, and needs our cooperation and interest.

Because, unfortunately, in the past the United States has too often been misrepresented by incompetent, self-constituted, or self-appointed persons, and by self-termed "good willers" who have left an unpleasant impression upon Latin Americans.

Because Latin Americans who, by and large, are Catholics, coming to the United States have been given a false impression of the Church in this country: tourists having been guided by non-Catholics to visit non-Catholic agencies and institutions, students having been given scholarships by non-Catholic groups to non-Catholic universities and colleges.

Because an apparent indifference, until recently, toward the wealth of Latin American culture has resulted in little knowledge or understanding of our fellow American peoples, this being reflected in the courses offered at educational institutions, in the texts used, particularly history texts, where Latin America is often ignored.

HOW—The appointment of a competent and interested diocesan chairman and sub-chairman on Latin American affairs, and the appointment of deanery and local chairmen—these women to devote themselves to the arousing of interest in this field and to the organization of the work—is the first step.

Invite local women with Latin American background to participate in the program, giving addresses on the history, personalities, literature and activities of their homeland. If not already familiar and active in other diocesan work, invite their participation in the general Catholic Action program.

Invite the services of college students or graduates of Latin American history or languages for lectures, interpreting, translating.

Encourage study and discussion of all phases of Latin American culture, and study of Latin American languages.

Encourage travel to Latin American countries, with emphasis on visits to Catholic agencies and institutions. Provide occasions for returned travelers to speak to groups concerning their trips.

Keep in close touch with the National Chairman and National Headquarters in order to secure program suggestions, bibliographies, news of visitors from Latin America, and general information; and keep them informed of local activities, needs, travelers, etc.

Extend a cordial welcome to all visitors from Latin America; acquaint them with the Catholic institutions, history, and so on, of the vicinity.

Encourage the inclusion of sound courses on Latin American culture in educational institutions.

Secure scholarships for Catholic students in Catholic schools and colleges, both in this and in Latin American countries. For example, the need for trained Catholic social service workers in South and Central American countries offers an opportunity for scholarships for South and Central American girls at the National Catholic School of Social Service.

WHERE—Such a program, in whole or in part, can be undertaken in any city, town, or section of the United States, by any Catholic women's organization.

The national chairman of the Subcommittee in

(*Turn to page* 30)

Drive Against Lewd Literature

THERE has recently been published by *Our Sunday Visitor* a new pamphlet dealing with the drive against indecent literature, entitled "Catechism Dealing with Lewd Literature."

That the drive is as necessary today as it was when started is gathered from the increasing number of letters received at national headquarters. Stress has been placed on ridding the newsstands, reading stands, rental libraries, and so on, of undesirable books and magazines. A counter campaign of Catholic book shelves in public libraries, circulation of lists of Catholic books in public libraries, Catholic lending libraries and parish libraries are helping replace indecent books and magazines.

But there are a large number of magazines which are counted among the conservative magazines, which are not included on any list of banned magazines. Just as one should be ever vigilant that the banned magazines do not reappear on the newsstands, one should be as vigilant that undesirable and frankly pagan articles do not appear in these more conservative magazines.

A recent issue of a national woman's magazine published "The Credo of an American Child" which it holds to be the belief of 43,000,000 American children. A local organization in the Santa Fe Archdiocese, at its monthly meeting, adopted the following resolution which it sent to the publishers:

> "*Resolved,* That a child's first natural belief is in God and that the senses are God-given; hence this credo that makes no mention of belief in God and only emphasizes the physical and material use of the senses cannot be typical of what 43,000,000 American children believe."

A book publishing company, which issues inexpensive editions of the classics but also inexpensive pocket editions of "scientific" sex booklets, carries on periodically a nation-wide advertising campaign, consisting of a full-page advertisement in outstanding newspapers, usually of state-wide circulation.

Upon its appearance in a daily newspaper in Detroit, the Detroit Archdiocesan Council headquarters office was immediately flooded with calls. In just a few hours they took definite action. All parish council presidents within the city were called and advised to protest. The Archdiocesan Council president sent a letter of protest. Other Catholic groups, including the Council of Catholic Men and the League of Catholic Women, as well as non-Catholics joined. The newspaper office received thousands of telephone calls, letters, telegrams. The following day an apology appeared on the first page of the newspaper.

What is of significance is that the same advertisement appeared in another leading midwestern city newspaper simultaneously, and doubtless it has appeared in a good many papers throughout the country.

Our Catholic women must constantly be on the alert, protesting the publication of undesirable articles and advertising. Keep headquarters informed so that it may send out word to other groups throughout the country.

IMMIGRATION NOTES

(*Continued from page* 22)

time correspondence with occupied France ceased altogether.

The N. C. W. C. Bureau appealed to the very efficient Special Division of the State Department asking that a cable be sent the American Consul General at Lisbon to try to get word to the two Fathers that their Provincial wished them to return as soon as possible, either by trans-Atlantic Clipper or by vessel and to send information of their present whereabouts.

In two months time the State Department relayed to the N. C. W. C. a cable received from Lisbon stating that the Fathers had left Paris for Lisbon on October 20 and eventually came a cable from the priests themselves to the effect that they had reached that now famous jumping-off place for the United States.

Retreat Closes First N. C. S. S. S. Semester

THE first semester of the National Catholic School of Social Service closed on February 2.

The retreat, which comes at the end of the semester, following examinations, is to be given by the Rev. Raymond Schouten, S.J., regent of the School of Social Science at Fordham University. The retreat began on January 30 and closed on Sunday morning, February 2.

Registration for the second semester took place Monday, February 3. During the previous week, the director of the school, the Rev. Lucian L. Lauerman, attended and addressed a meeting at the home of Mrs. August Beck, Milwaukee, in the interests of financial assistance for the school. We shall report later on the practical plan initiated at this meeting.

Father Lauerman also visited some of the colleges in that region—St. Catherine's, St. Paul, and Mount St. Mary, Milwaukee, and is to attend the meeting of the American Association of Schools of Social Work to be held in Chicago, January 30 through February 2. Also in attendance at that meeting will be Miss Dorothy Abts, who has charge of Family Welfare and Field Work at the National Catholic School of Social Service as well as field work in the school of social service at Catholic University. Miss Helen C. Walker, who has charge of group work at the National Catholic School of Social Service, will also attend.

Two students who will complete their work at the end of this semester, are Miss Agnes G. Erbacher, St. Louis, Mo., and Miss Cecile G. Costley, New Orleans, La.

Constitution and By-Laws Changes

AT THE twentieth annual convention of the N. C. C. W. in Detroit, Mich., last October, there were adopted two important changes in its Constitution and By-laws.

The first and most important change is from an annual convention to a biennial convention. This involves a change in the term of the national board members and also in the term of national officers.

Heretofore, members of the National Board of Directors were elected for a three-year term, and were eligible for re-election once. According to the present constitution, members of the board are elected for a two-year term and are eligible for reelection once.

Formerly, national officers were elected at each annual convention for a term of one year. Now they are elected at each biennial convention for a two-year term.

This amendment is not to be construed as in any way changing the holding of annual diocesan council conventions. In fact, these annual conventions, along with the regional conferences, are now more important than ever—to provide an annual meeting of our Catholic women.

At the present time, two regional conferences are scheduled, one in Denver in August, and one in Springfield, Ill., the latter part of September.

N. C. C. W.'s INTER-AMERICAN COMMITTEE

(*Continued from previous page*)

Buffalo, N. Y. (Miss Mary G. Hawks, 580 Linwood Avenue, Buffalo) is eager to hear from you, to help you, and to promote in every way the success of the national, diocesan, deanery, and local programs.

National Headquarters of the National Council of Catholic Women in Washington, D. C., is in close contact with developments. Apply to them for information and help; keep them informed of progress.

WHEN—Immediately! Catholics have been asleep too long. Now is the time to awake, learn, and act!

Interests of Our Catholic Youth

(*Continued from page* 18)

restricted to one social milieu. A number of similar groups, using the methods of Catholic Action (small cells, technique of "Observe-Judge-Act," inquiry, leadership training, direct responsibility in one's own surroundings and so forth) believe that they are not yet sufficiently ready and organized to engage in full specialization. These groups include workers and students of different age levels, young men and young women and sometimes, mixed groups. They concentrate partly on studies of Catholic Action and personal formation, but frequently engage in full-fledged Catholic Action, especially in those places where they enjoy the formal approval of the Ordinary. In certain cities, the last few months have seen an interesting specialization on the part of Government workers, high-school students, white-collar workers, girls working for doctors and dentists, and so forth. Naturally this trend opens the door and gives real promise of the development of authentic Catholic Action. Many of these groups have been inspired directly or indirectly by Paul McGuire's lectures and follow his outlines.

The three following examples illustrate accomplishment, especially in the field of publications.

(1) Chicago: Catholic Action groups in Chicago have been functioning for many months. Recently a closer collaboration and coordination on the part of the Chicago groups has resulted in the publication of a useful "Leaders Bulletin." This was followed more recently by a "Priests Bulletin." In addition there is a special bulletin of the Chicago student cells. A pamphlet containing the principal papal pronouncements will be issued shortly. The Reverend Martin Farrell, 2248 Washington Boulevard, Chicago, Ill., is Chairman of the group of Chicago priests engaged in this work.

(2) San Antonio: The Catholic Action groups of San Antonio, Texas, have published a monthly bulletin under the title "Cells of Restoration," 112 College Street, San Antonio, Texas, with a special page for leaders and other valuable information including data on Catholic Action outside San Antonio.

(3) Toledo: Starting as a "Pre-Catholic Action Movement," the cells in Toledo, Ohio, under the spiritual leadership of Reverend James O'Toole, 2856 Rockwood Place, Toledo, Ohio, have developed into a well organized and extremely vital movement, with cells in high-schools and cells for young men and women workers, linked together in a Central Committee. The group publishes an excellent monthly bulletin, "The Cells," 334 Melrose Avenue, Toledo, Ohio, and includes an exemplary leaders' section.

This brief survey indicates the promising future of the specialized youth apostolate which cannot fail to achieve valuable results in the revitalizing of our own Catholic youth forces as well as re-Christianizing the world which has become more and more secularized and paganized. The specialized Catholic youth movements merit the full attention of thoughtful Catholics. The Youth Department of the N. C. W. C. will be glad to receive specific information and inquiries regarding these groups.

N. C. C. W.'s Sponsorship Training Course for Youth Leaders

A Sponsorship Training Course via the radio is being directed by the Youth Committee of the National Council of Catholic Women in conjunction with the fifth annual "Call to Youth" radio series, presented each Saturday during February, March and April at twelve-thirty, P. M., EST, over the red net-work of the National Broadcasting Company. Sponsors and leaders of youth are invited to send for copies of the broadcasts each week together with the training sheet of questions. To all who answer the thirteen sets of questions satisfactorily a sponsorship certificate will be given at the end of the course.

Remember the N. C. W. C. in Planning Your Will

ALLOTTING A DIVISION OF YOUR PROPERTY TO FURTHER THE WORTHY WORK OF THIS OFFICIAL AGENCY OF THE BISHOPS OF THE UNITED STATES

THE Bishops of the United States, through their voluntary contributions, have made possible the work of the National Catholic Welfare Conference since 1919, notwithstanding pressing diocesan and other outside demands.

INCREASE in the knowledge and effectiveness of the work of the N. C. W. C. and of its several departments and bureaus could be greatly aided by additional contributions.

SUCH further financial aid would help extend the knowledge of Catholic principles and intensify their acceptance in our American life in the various fields in which the N. C. W. C. is interested. (*Read the facts about the N. C. W. C. as printed on page* 2.)

THE National Catholic Welfare Conference welcomes donations and legacies for the support and enlargement of the work confided to it by the Bishops of the United States. Donations should be sent to the treasurer, Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, 100 North Lee Avenue, Oklahoma City, Okla., as well as information or legal notices of wills and legacies.

THE following form of bequest may be used by all who desire to further the work of Catholic Action as aided by the official agency of the Bishops of the United States:

FORM OF BEQUEST

I HEREBY give, devise and bequeath unto the National Catholic Welfare Conference, incorporated under the laws of the District of Columbia.

_____

(*here insert amount of legacy*)

to be used by the Administrative Board of Archbishops and Bishops thereof for the purposes for which it is incorporated or for such other useful works of Catholic Action as the Administrative Board, N. C. W. C., may determine.

_____

(*name*)

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"CATHOLIC ACTION is the only organ we have to make known our Common Catholic Work."

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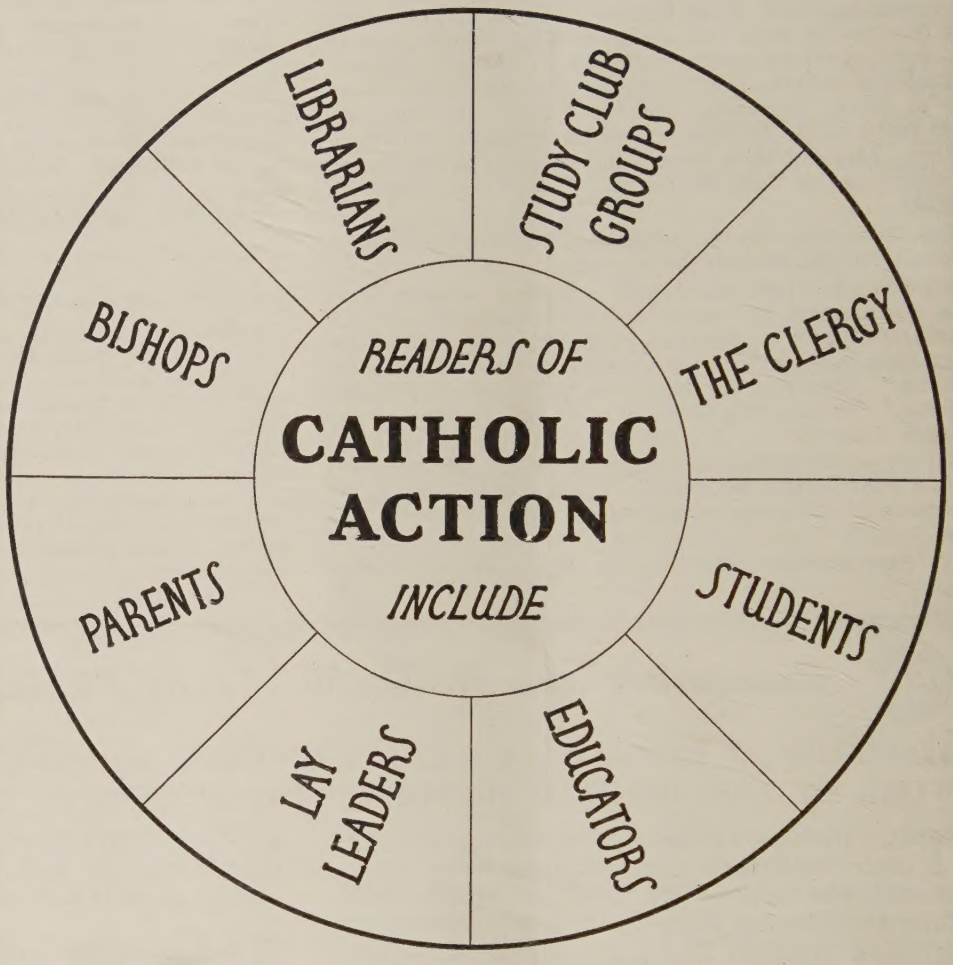

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